# A DISCOVERY OF CERTAINE NOTORIOVS SHIFTS, EVASIONS, AND VNTRVTHES VTTERED BY M. IOHN WHITE MINISTER,

In a Booke of his lately set forth, and intituled,

*A Defence of the Way &c.*

Wherein is briefly shewed, that his pretended Company of Visible Professors, is far inferiour to the Synagogue of the Iewes. And a Catalogue also is framed and set downe for his Negatiue & Faithlesse Church, according to his owne Doctrine, vntill himselfe, or some other for him, produce a better.

*By W. G. Professour in Diuinity, in manner of a Dialogue.*

THE SECOND EDITION.

*Matth. 27. v. 64.*

Et erit nouissimus error peior priore.

*And the last error shalbe worse then the first.*

Permissu Superiorum. M. DC. XIX.

# THE PREFACE TO THE READER.

MAISTER *Iohn White* Miniſter at *Eccles* in his former booke intituled *The Way &c.* very boldly, & with an audacious forhead affirmeth, *that euer ſince Chriſts tyme without interruption there hath byn a cõpany of men viſibly profeſſing* his Proteſtant faith. & being chalẽged by the Author of the *Treatiſe of faith* in an antwere to his *Way* to ſet downe a Catalogue of ſuch Proteſtat beleeuers in all ages, *Iohn* in his ſecond booke intituled, *A Defence &c.* among many other abſurd aſſertions auoucheth, *that all Papiſts aliue cannot by good diſcourſe driue him to aſſigne ſuch a Catalogue,* & ſo deſpayring euer to find any one entirely profeſſing the Proteſtant fayth, that ſo he might be a member of his viſible cõpany, he concludes, *That it is ſufficient for ſucceſſion of the Church, and being of the fayth, if the parts thereof, and all the ſeuerall particulers belonging to ſaluation can be ſhewed to haue byn held in any Church, albeit no one man of the ſame, or in the whole world can be ſhewed to haue held in them all entirely himſelfe.* So far *Iohn White.* But what Catholike will not now ſmile to ſee this *Thraſonicall* Miniſter, who was ſo peart and bragging

*Defence p. 414.*

*Defence p. 415.*

of a Company alwayes visible in his former booke & now in his second, being vrged to set downe a Catalogue of some of them, cannot so much as name one, eyther man, woman, or child of this his visible Company in all antiquity; will not euery one iest at this sorry Minister, and pitty all his seduced followers saying: *Parturiunt montes, nascetur ridiculus mus*, the mountaines haue byn in trauell, and at the last are delyuered of nothing els but of a ridiculous mouse: that is, *M. John White* now made Doctor of late hath written two iust Volumes, containing aboue 1000 pages, and in these hath endeauoured to shew the Way to the true Church, but as yet to this day, he hath not byn able to set downe so much as silly one in fifteene ages who euer was an entire mẽber of this his visible company or true Church, which to euery one that hath but a meane vnderstanding, and is not wholy transported with the frenzy of heresy, may alone be a sufficient cause, if there were no other at al, not only to commit to the fire *Iohn Whites* blotted papers, or printed bookes, if he haue them by him, but also to auoyde, as infectious seducers, all such prophane and senseleſſe writers, who vnder the fayre pretext and glorious title of leading their Readers to the true fayth & Church of Christ, cast them downe headlong into flat Infidelity, making them eyther Atheists not knowing what to belieue, or hereticall members of the Synagogue of Sathan. But that to such a Church *Iohn White* hath brought his Proselites, this ensuing Dialogue will shew; proued and set downe out of his owne Doctors and doctrine, with compassion of the seduced, and amazement of the world.

*Danhius of mous Protestant sayth, that among other monsters Atheisme hath byn fetched out of hell by the ministers of Sathan in some of the Reformed Churches. In his Epistle before his Confession pag. 7*

THE

# THE DIALOGVE.

SAMVEL.

THEOPHILVS! well met, what newes?

THEOPHILVS.

Newes *Samuel*! Truly none; but that M. *VVhite* is newly made Doctor, & hath set out a new booke, the which I haue read ouer.

SAMVEL.

2. Tush *Theophilus*, this is no newes to me, for I haue beene occupied in it these two dayes, to see whether he had any thing concerning the Catalogue which was exacted of him by the Author of the Treatise of Faith, & now of all was expected: but truly to tell you in playne tearmes I find nothing lesse performed.

THEOPHILVS.

Truly *Samuel*, you and I in this point are iust of the same opinion. But neuertheless I pray you according to your wonted māner vouchsafe to expound your questions out of *M. VVhites* owne words, to the end we may see what at last wilbe the issue of this his senceless Doctrine.

SAMVEL.

*VVhite in his defence p. 384.*

3. What you desire shalbe done, and thus I begin. Did M. *Iohn VVhites* Church euer before *Luthers* tyme enlarge it selfe to all nations, as the Church of Christ ought to be enlarged, according to M. *VVhites* owne confession?

THEOPHILVS.

No neuer, for as yet M. *VVhite* hauing written two iust volumes to shew some visible company to be of his Church, is so far off from proving any such company to haue byn in all nations, as to this day he hath not proued any one to haue byn a pure *Protestant*, and of his Church in any Nation of the world: he indeed sayth much, but proueth nothing.

*pag. 384. M. Bale sayth that from Phocas who raigned 5. Gregories tyme who begot Papacy, vntil the renewing of the Gospell (by Luther) the doctrin of Christ was al that tyme amõg Idiotes in holes. Cēt. 2. p. 73. Ergo not in Bishops & Bishoprikes. VVhite p. 386.*

SAMVEL.

4. Hath *Iohn VVhites* visible Cõpany excelled the Synagogue of the Iewes in continuance of tyme, that is to say, hath it euer byn extant since the Ascension of Christ, and shall it so continue to the worlds end, as M. *VVhite* sayth the Church of Christ ought to do?

THEOPHILVS.

That the Synagogue of the Iewes hath continued to this day, there is no doubt, and yet euen at this present multitudes of them are to be seene as well in *Protestant* as Catholike Coũtries; but that euer any company appeared or continued in the world of M. *VVhites* sect, is so vncertain, that hitherto he hath not byn able to proue that euer any one Prelate or Prince by name for all the ages past before *Luther* was of it: and therefore vntill he name, and proue some to haue believed as he doth, we are forced to pronounce that his doting & foolish conceited cõpany being inferiour to the Sinagogue of the Iewes in this point, cannot be the true Church of God.

SAMVEL.

5. Were the Bishops of *France* and *England* before *Luthers* tyme members of *Iohn VVhites* supposed Church?

M.

THEOPHILVS.

M. VVhite seemeth to dreame so, for speaking of the Protestant Church before *Luther*, these be his words: *I answere, sayth* M. White, *that euen the mẽbers of the Church of Rome it selfe, as the Bishops of France and England with their congregations, for example, professed thus outwardly to al the world the Christian fayth. For albeit they were some of them more and some lesse corrupted with Apostasy vniuersally spread ouer the Church, and had intertayned the abuses that Luther and the reformers put away, yet the foundation remained, and the Scripture was preserued, & the whole rule of fayth.* So far M. VVhite.

*The article of iustificatiō by fayth only is the foundation of all Christianity sayth Fox Acts. p. 840. Napier vpon Reuelat. c. 19. p. 145. 156. 161. 192 237. M. Perkins in his epist. vpon the Creed pag. 400. in his reformed Catholike p. 329. 307. VVotton in his triall p. 1192. Luther sayth that if the article of iustification be once lost there is all true Christian doctrine lost, and as many as hould not that doctrine are lewes,*

SAMVEL.

6. Seeing this is a matter of so great moment as importeth either the being, or nullity of M. VVhites Church, I hope he hath some pregnant reasons to proue it.

THEOPHILVS.

Pregnant reasons *Samuel?* No verily, not so much as one, but his owne simple word and bare assertion contrary to the assertions of his owne brethren and the records of al antiquity, for otherwise our Church had not byn latent and inuisible for the space of 1260. yeares, as M. *Napier* affirmeth, or for 900. yeares before *Luther*, as witnesseth our learned M. *Perkins*. And againe, how could the foundation remayne in those *Bishops* of *France* and *England*, when our owne brethren & M. *VVotton* fellow-writer with M. *VVhite* against the *Iesuits*, sayth expresly, that *Luther was the first in these dayes who published Christ in the chiefe point of the Ghospell, to wit iustification by fayth in Christ, and therefore herein to his glory he was a disciple without a maister, and a sonne without a father*. And who would not now thinke that M. *VVhite* dreamed when he wrote the Bishops of France and England to haue had the foundation, who knew not that which was necessary to their iustification, which is the very essence and soule of protestancy, as our owne Authors affirme. And lastly as for the Bishops of *England*, that they were ranke Papists, is proued particularly of all them of *Canterbury* in a booke of late

late set out called the *Prudentiall Ballance*, wherfore I wonder that *M. VVhite* would be so bold to auer the contrary before he had confuted that booke, and al the Ecclesiasticall histories of both these Nations. Truly this cannot but scandalize all sorts of our profession to see *M. VVhite* so impudent.

*Turkes, Papists or Heretiks. Præfat. ad Galat. M. Charke in the Tower disputation sayth that it is the soule of the Church.*

SAMVEL.

7. Did these *Bishops of France and England in the agonies and conflicts of their consciences defend Protestancy?*

THEOPHILVS.

*M. VVhite* may imagine so, but shall neuer be able to proue it was so, vntill he bring out some authenticall history in which this is recorded: which he will neuer be able to do, nor any other for him, and sure he was not then aliue to take notice therof from themselues.

SAMVEL.

8. Did these Bishops *by repentance cast away their damnable errors?*

THEOPHILVS.

*M. VVhite* sayth so, but if you will read ouer eyther their liues written before *Luthers* works, or the auncient records & histories concerning them, you shall see no such matter but as they liued in the face of the world, Roman and Papisticall Bishops, saying Masse, beleiuing seauen Sacraments, the reall Presence, inuocation of Saints, & such like: euen so also they died. Albeit now M. *VVhite* in his phantasticall conceit would honour his imaginary visible company with them for want of others, and haue them accounted members of his new vpstart Church, the which beggarly shift cānot but mightily discredit the *Protestant* cause as euery child may see.

*VVhite pag. 306.*

SAMVEL.

9. I heard not long since, that a certayne learned Papist hath offered a Challeng to *M. VVhite* and his fellow-Ministers, calling vpon them to shew such a Catalogue

logue for the Protestants as he hath set downe for the Papists euen from this present Pope *Paul* the 5. not only naming the Popes and other great Doctors and Saints, but also prouing them to haue byn Pastours and Doctours of the Catholike and Roman Church, as it is opposite to the protestant visible Society imagined by *Iohn VVhite*. Now I desire *Theophilus*, to know whether any for *M. VVhite*, or he himselfe hath satisfyed the Iesuite in his demaund?

THEOPHILVS.

I must needes confesse there is such a Chalenge, but to aske whether the chalenge be satisfyed or no, I deem to be a most vayne and friuolous question.

SAMVEL.

10. Wherefore?

THEOPHILVS.

Marry Syr, because we haue laboured aboue this 60. yeares in England to proue & name any one visible company to haue byn of our Religion in any one age before *Luther* since *Christs* tyme, but as all the world knowes we could neuer performe it. Therefore we thinke it altogeather impossible. How much lesse then can we set downe a Catalogue of Bishops and Doctors for the space of 1600. yeares? this verily doth so grauell *M. VVhite*, that he cannot well tell what to say.

*Se D. Morton in his Apolog. Cathol p. 41. 42. D. VVhitaker de Eccles. cōt. Bellarm. Controu. 2. q. 5. p. 262. Fox in Apoc. c. 12. p. 349. Bulling. in Apoc. serm. 62. fol. 100. M. Cartwright in M. VVhitgifts defence pag. 635.*

SAMVEL.

11. How then doth he shift it off?

THEOPHILVS.

*Samuel*, poorely, poorely, God in heauē knowes, for not daring to set downe any Catalogue of his owne, he runs to that of the *Roman Church* which the Iesuite hath set downe, but it is with putting in and putting out, and that after such an obscure & ridiculous manner as I thinke neuer any Protestant dreamed of since Protestancy was on foote.

SAMVEL.

12. What is then his answere?

THEOPHILVS.

First we proue (sayth *M. VVhite*) the Catalogue for the first six hundred yeares, confessing the Pastour, and Christians mentioned therein, to haue byn the true Church.

SAMVEL.

13. This indeed, *Theophilus*, is a most base and beggarly shift. For out of our owne brethren you haue proued elsewhere, that all the most famous and greateſt Saints of the primitiue Church were no Protestants: and as for 40. Popes succeeding one another since *Marcellinus*, within the tyme of the first 600. yeares, all of them (according to our Worthy brother *M. Leighe*) haue byn so opposite to protestancy, as he tearmeth them with such a name as I meane not heere to relate; how then can *M. VVhite* but much discredit both himselfe and his supposed Church to make claime to those who were so contrary to his profession? yea and to them by whome, as you haue shewed there, *M. VVhite* hath byn condemned for an heretike, not once but often, in the diuers auncient heretiks of that tyme: and as for the rest that follow we can scarce haue any better conceipt, seeing *M. VVhite* himselfe affirmeth that from the first 600. yeares downward, his Church was more and more impure, that is to say, more and more subiect to the Bishop of Rome, who are accompted both of M. *VVhite* and others of our owne brethren, for *Antichrists*: and as they did descend in tyme neerer to *Luther*, so also they continued to professe and defend more and more all the points of that Christian doctrine which he calleth Popery, and which is so directly opposit to *M. VVhites* beliefe and religion.

*In the Treatise of the Church against the VVay. cap. 1. & 2.*

*M. Leigh in his great Britaynes great deliuery.*

*In the Treatise of the Church against the Way. c. 4. Art. 17*

14. But what sayth he more?

THEOPHILVS.

*Defence p. 421.* He saith further, *that his desire is, that frō the 800. yeares especiall7*

*cially such Pastors and people be added euery one in their place as misliked and resisted the corruptions of the Church of Rome growing on, and vpheld the pure doctrine in such manner, as I briefly touched in the VVay*, so he intituled his first booke.

SAMVEL.

15. Well then, what say you to this?

THEOPHILVS.

Alas *Samuel*, this shift is as beggarly and thrid-bare as the first, for I haue read ouer that digression in *M. VVhite*, and I note although that he set downe diuers who rather misliked then resisted the Church of Rome in some one poynt or other: Yet he dares not auouch, much lesse is able to proue any one of them in particuler to haue byn a formall Protestant. And truly if resisting the Papacy in some one poynt was sufficient to make the party so resisting a member of *M. VVhites* Church, with greater reason he might challenge the Turkes and Iewes, and put them into his Catalogue, who in many more poynts resist the Church of Rome, then do most of those set downe in that digression; so as they also for lacke of other Christians must haue a place in *M. Iohn VVhites* Church: and after this manner a glorious Church no doubt inuented by *M. VVhite* might be built of *nameless Protestats, Heretikes, Iewes, & Turkes*: and indeed some of *M. VVhites* brethren confesse as much when they say, *Caluinisme, Turcisme, & Arianisme are three paire of breeches cut out of one cloth*. *Digress. 52.* *Ioannes Schutz lib. 50. causarum. 48.*

SAMVEL.

16. But is this all that *M. Iohn VVhite* saith?

THEOPHILVS.

No, he sayth a third thing, and that is, *that the Legend Saintes, Antichristian Popes, lying stories, and the Popes creatures whose succession*, sayth he, *we need not, be put out*. *Pag. 421.*

SAMVEL.

17. Well then *Theophilus*, what say you to this putting out?

THEOPHILVS.

Not I, *Samuel*, but no doubt the Iesuit will require *M VVhite* to name vnto him the Legend-Saynts he would haue put out, and to giue him a reason why he should put them out, which he hath not done hitherto, and I feare he will neuer be able to do: and as for the Antichristian Popes, if you meane such Popes as were intruders and no lawfull Popes, he will graunt indeed, that they were no better, but seeing none such are set downe by the Iesuit he need not put them out: but if he meane others, he must first name them, and proue that they were Antichristian, the which is yet to do, and therefore his request is vnreasonable to haue them wiped out. Now if by the Popes creatures he meane Bishops and Cardinalls, vnlesse he can shew that they were no Catholike Christians, they may stand still in the Catalogue whether *M. Iohn VVhite* will or no. As for lying stories I see none set downe, and therfore *M. VVhite* doth not well to spill inke and blot paper with such false and impertinent stuffe, wearying his Reader, and discrediting himselfe.

SAMVEL.

18. You haue told me *Theophilus* who they were that *M. Iohn VVhite* would haue put out: but can you tel me who they are that he would haue put in?

THEOPHILVS.

I shall tell you what he sayth, and leaue you to gheſſe at his meaning, these are then his wordes; *the ordinary Pa-*
*Defence p. 481.* *stours liuing in communion with the Church of Rome, Greece, Armenia, and such like (though we allow not euery singular and speciall man) let them be supplied.*

SAMVEL.

19. But tell me I pray you, how do you vnderstand this?

THEOPHILVS.

How should I vnderstand that, which I thinke *M. VVhite*

VVhite now a Doctor) vnderstandeth not himselfe; for how could such as liued *in Communion with the Church of Rome* be Protestants, seeing that thereby they professed the Papacy, and so appertained rather to the botch which *Iohn VVhite* affirmed to haue cleaued to the body of the true Church imagined indeed by him, but no where extant in the whole world: in his next worke I could wish he would explaine himselfe better.

SAMVEL.

20. Indeed for ought I can perceiue *M. VVhite* speaketh against himselfe, or he needeth an *Oedipus* to vnfould his meaning: but I pray you, doth he no whereels make claime to the Greeke Church?

THEOPHILVS.

Yes truly, for he saith in his defence pag. 400. *That the spacious Churches of Greece haue abhorred the Roman professiõs as much as euer any Protestant did.*

SAMVEL.

21. But is it true that he sayth?

THEOPHILVS.

No, if our owne brethren say true, for out of them we may gather how 12. tymes or therabout the Greeke Church hath reconciled it selfe to the Church of Rome, though afterwards falling againe, it was ouerrunne with *barbarous Turcisme*, and is now in slauish subiection to the *Turke*: but that the Protestant congregation either hath byn, or can possibly be reconciled to them of the Roman profession, vnlesse it leaue to be Protestant and become Catholike, *M. VVhite* himselfe will not say: wherfore that the Grecians haue abhorred so much the Roman profession as the Protestants do, and haue done, it is to be skored vp amongst M. *VVhites* vntruthes.

*M. Nappier affirmeth that from the yeare of Christ 316. God withdrew his visible Church frõ open assemblies to the harts of particuler godly men during the space of 1260 yeares, the Pope and his clergy hauing possessed the outward visible Church of Christians euen 1100. yeares, the true Church so long abiding latent & inuisible. So Nappier vpon the Reuel. c. 12. p. 145. 156. 161. 191 237. Defence pag. 400.*

SAMVEL.

22. But I pray you, what is the faith of the Grecians,



*See the Protestants Apol. for the Rom. Church Tract. 1. sect. 7. p. 202.*

if we except only the schismaticall, withdrawing themselues from the obedience of the Bishop of Rome, wherein we protestants and they agree, and some few errors which we no lesse detest then the Papists?

THEOPHILVS.

*See the Protestant Apol. for the Roman Church p. 72.*

Their faith, *Samuel*, I find set downe by our learned Protestant brethren *Syr Edwin Sands*, and the Deuines of Wittemberg, who were not so transported with passion but they could see and write the truth. Thus then writes *Syr Edwin*: *The Greeke Church* (sayth he) *concurreth with Rome in opinion* (he should say beliefe) *of transubstantiation, and generally in the Sacrifice and whole body of the masse, in praying to Saynts, in auricular Confession, in offering Sacrifice and prayer for the dead, Purgatory, and worshipping of pictures &c.* And the Deuines of Wittemberge affirme, *that the Greeks at this day professe to beliue Inuocation of Saints, Reliques, worshipping of Images, Transubstantiation, Sacrifice, the signifying ceremonies of the Masse, auricular confession, iniopned Satisfaction, Confirmation with Chrisme, Extreme vnction, all the 7. Sacraments, prayer for the dead, freewill, Monachisme, vowed chastity, fast of Lent, that Priests may not mary after orders taken.* Thus farre they of the Grecians beliefe and now who would euer dreame that these were Protestants, but M. *Iohn VVhite* at *Eccles*, who as it seemes is such a strange Alchimist, that by his bare word and bould assertion he at least endeauoureth to make *quodlibet ex quolibet*, any thing of euery thing; but in the end (alas) all turneth to his owne shame and confusion. I for my part cannot but be sorry to see into what straites silly *Iohn* is brought, searching euery where to patch vp a Church without finding any thing any where that may serue for his purpose, not beeing able to shew in the Greeke or Latin Church so much as any one entire Protestant in all antiquity.

*In Acti Theolog. Witteb. & Hieremiæ Patriarchæ Constantinopolitanæ.*

SAMVEL.

23. Seeing then M. *VVhite* is thus puzled in finding out his Protestant Church, tell me I pray you, good *Theophilus*, what is his last shift and finall resolution?

THE-

THEOPHILVS.

It is this *Samuel*. Not being able to shew any such visible company of auncient Protestants as in his former booke he hath boldly affirmed was alwayes extant euen from Christs tyme, he resolutely now like a courageous Champion answereth, that, *all Papists aliue cannot by good discourse driue him to assigne a Catalogue, it being sufficient to say, that no doctrine wants lineall descent that accords with the Scripture*. Which though it be graunted him, yet is he neuer the more at rest; for he is still to be vrged, will he, nill he, to shew the professors of that doctrine, *according with Scriptures*, in whom, & by whome the same lineally descēded, to say nothing that he will neuer be able to shew, that his doctrine accords with the Scripture, vnlesse he himselfe may be Iudge; but if eyther the *Lutherans* or *Puritans* his owne brethren, or the Church of England, or that of the first 600. yeares may be vmpiers, his doctrine wilbe censured to be wicked and hereticall, and his Church branded for the Synagogue of Sathā, destitute no lesse of true doctrine then of lineall descent.

Pag. 424.

*All Heretickes (saith S. Austin) endeauour to defend their false and deceitfull opinions out of the same Scriptures l. 1. de Trin. c. 3. S. Hilary biddeth vs remember that there is no Heretike who doth not faigne that the blasphemies which he preacheth are according to the Scripture. orat. 2. cōt. Constant. See the 30. article.*

SAMVEL.

24. I am *Theophilus* of your opinion, and therfore let vs conclude, that seeing *ex nihilo nihil fit*, there being no one Protestant that belieued entierly the Protestant faith to be found in all antiquity, as *M. VVhite* doth insinuate, and we haue proued; it is impossible that there should euer haue byn any Protestant, and much lesse any Protestant Congregation or Church, as *M. VVhite* imagineth, no more then it is possible that a Pallace of stone should be builded without any one stone to put in the building. And let this *Iohn VVhites* finall resolution be written in great letters, that all Protestants who ioyne with him may reflect vpon it: for only if his doctrine supposed in his opinion to agree with Scriptures must inferre the lineall descent of his Church, though thereby not so much as one person in any precedent age to be named who held the same, or so much as the substantial parts thereof whole and intirely; why may not euery paltry heretike say the like, and so there shall no certayne Christianity

stianity be left in the world.

THEOPHILVS.

*Defence p. 245.*

I am cõtent *Samuel* to put an end to this our conference, but so as M. *VVhite* shall not want a reformed Catalogue framed according to his owne doctrine, for these are his words. *I affirme* (sayth he) *that it is sufficient for succession of the Church, and being of the fayth, if the parts therof, and all the seuerall particulers belonging to saluation can be shewed to haue byn held in any Church, albeit no one mã in the same, or in the whole world cã be shewed to haue holden them all entirely himselfe.* Thus M. *Iohn VVhite*, insinuating that how soeuer he should not be able to find so much as any one who believed as he believes, in any one age before *Luther*, as truly he cãnot assigne so much as one; yet this hindreth not the lineall descent and fayth of his Church, so the same be found part in one, part in another in any congregation of the world. Let vs then suppose that his beliefe consists of 39. articles set downe by M. *Rogers* for the fayth of the English Church, if *Iohn VVhite* can find out 39. persons holding ech of them some one article of *Iohn VVhites* beliefe, albeit ech of them held withall 39. *Heresies*, *Iudaismes*, and *Turcismes*, and should condemne one another for such black Impes as Heretikes Iewes, & Turkes be, yet his Church shall haue her cõtinuation, and being in this succession of so many heretikes, Antichristian wretches, perfidious Iewes, and Turkes. And thus you haue a goodly protestant Church of M. *Iohn VVhites* making, although somewhat Iewish, Turkish, and hereticall, and therefore trouble him no more in requiring any other. For, sayth he, this is sufficient: and no better indeed can be assigned.

*Note to what issue M. Iohn hath brought the succession and being of his Church.*

SAMVEL.

25. Well then set downe this Catalogue I pray you.

THEOPHILVS.

M. *Iohn VVhites* Catalogue or protestant Church consisting of 39. Diuells, Turkes, Iewes, Infidels, & Heretikes ech of them condemned for 39. damnable heresies, and im-

impious errors, as is supposed, but believing withall ech of them some substantiall poynt of M. VVhites Protestant fayth, shalbe this for example.

## THE CATALOGVE.

(A) Sole meridiano clarius est, non Deum verũ, sed Diabolum ipsissimum Zuinglio per somnium suam hæresim Sacramentariam inspirasse. *Conrad. Schlusselburge in Theolog. Calvin. in proœmio.*

(A) *Hospinianus* sayth, that Luther being taught by the Diuell, that the Masse was wicked, and being ouercome with Sathans argumẽts, did thervpon abandon the masse. *In hist. Sacram. part. altera fol.* 131.

(A) *Schlusselburgius ibidẽ ait* Zuinglium confessum esse dogma se suum per somnium à spiritu quem ignorauerit ater an albus fuerit accepisse. Sed euentus docuit non bonum sed malũ Cacodæmonem fuisse illũ Zuinglij monitorem & præceptorem.

*David Paræus* in prælectionibꝰ catechisticis sayth, that the doctrine of the *Lutherãs* cõcerning the abrogating of the Masse was also inspired by the Diuell.

(A) *Schulsselburg. lib. 3 art. 8.* docet Spiritum Caluinisticũ esse spiritum tenebrarum; & Sathanã ait per Caluinistas organa sua loqui

(A) 1. *The Diuell.*

(B) 2. *Cato.*

(B) 3. *Theseus.*

(B) 4. *Scipio.*

(B) 5. *Socrates.*

(C) 6. *Sergius.*

(C) 7. *Mahomet*

(C) 8. *Soltman.*

(C) 9. *Amurathes.*

(D) 10. *Rabby Symeon.*

(D) 11. *Rabby Soltman.*

(D) 12. *Rabby Hoccados.*

(E) 13. *Simõ Magus.*

M. D. Whyte sayth, that when 1500 yeares were expired, arose Luther & Zuinglius &c. whõ God raysed vp (he should haue sayd the Diuell) to call his people out of Babylõ. *VVay pag.* 395.

(B) Zuinglius (in expositione fidei Christianæ) placeth Hercules, Theseus Socrates, Numa Pompilius, the Cato's, Scipio's & other Pagans & Idolaters with the holy Patriarchs and Apostles in Heauen: of which his assertion, Luther discourseth thus: Zuinglius of late hath written, that Numa Pompilius, Hector, Scipio, and Hercules enioy eternall blisse in heauen with Peter Paul, and other Saints, which is no other thing then openly to cõfesse that he thinketh there is no faith, no Christianity. So Luther. ad cap. 47. Genes.

(CD) *Ioannes Modestus* another of *M. VVhites* brethren hath writ a booke with this title: A demonstration out of the holy Scriptures, that the Sacramentaries are no Christiãs, but baptized Turks and

and Iewes. Tubingæ an. 1587.

(C) Ioannes Schutz calcalleth Manichæisme, Arianisme, and Caluinisme three brothers and sisters, three paire of hose cut out of the same cloth, in l. 50. causarum, causa 48.

(E) *Caluin* maketh God the Author of sinne with *Simon Magus. So Castalio l. de prædest. contra Calvin*

(E) Eckardus ait, quòd *Caluinus, Zuinglius, Beza, Martyr, Bucanus, Remigius & reliqui eò impudentiæ progressi sint, vt non verentur scribere Deũ esse causam peccatorum primam, supremam, volentem, decernentem, instigantem, creantem, efficientem, & impellẽtem. in fasciculo c. 7. q. 2.*

(F) Caluin saith, that Originall sinne is not taken away by baptisme with *Proclus l. 4. inst. c. 15. §. 10. in antidoto Conc. Trident. sess. 5.*

(G) *Pelagius* docuit, in filijs fidelium non esse peccatũ originale. *Aug. l. 6 contra Iulian. c. 2. & 3.*

(G) *Zuinglius* verò l. de Bapt. in ratione fidei ad Carolum, prorsus negat peccatum originale in infantibus. *Eckardus in fasciculo Controu. c. 7. quæst. 1.*

(H) *Zuinglius* writing against Luther saith: *If thou*

(F) 14. *Proclus.*

(G) 15. *Pelagius.*

(H) 16. *Marcion.*

(I) 17. *Nestorius.*

(K) 18. *Eutiches.*

(L) 19. *Arians.*

(M) 20. *Pharisies.*

(M) 21. *Apostolicks.*

(M) 22. *Aerians.*

(M) 23. *Pepuzians.*

(M) 24. *Petrobusiãs.*

loqui. Sacramentarismus (ait Ioannes Scutz in 50. causis in præfatione) camerina quædam est in quã multæ hæreses confluunt, vbi ira Sathanæ ira, quam is, furijs agitatus, contra Christum eiusq; Ecclesiam exercet.

(A) Let any Godly or friendly Reader whatsoeuer think what deadly poysõ Sathan doth powre into men vnder the Caluinian doctrine, by which all Christianity almost is ouerthrowne. *So Luke Osiander in Enchirid. contra Calum. in conclus. pag. 267.*

(A) *Conradus Schlusselburgius* writeth, that God also in this world, shewed his iudgment against Caluin whom he visited (saith he) in the rod of his anger, and horribly punished before the dreadfull houre of his vnhappy death. For God with his potent hand so stroke this Heretike, that hauing despayred of his saluation, hauing called vpon Diuells, swearing, cursing, and blaspheming most miserably he yielded vp his wicked Ghost. So far Conradus M. Whites brother lib. 2. Theol. Caluinist. fol. 72.

(A) Lutherani vocant Zuinglianos cõuictos Hæreti-

cos

eos Dæmoniacos, Diabolis omni ex parte, ante, pone, supra, infra, intus & extra obsessos, ānumerandos cum Anabaptistis, Nestorianis, Arrianis, Turcis, omnium mortalium quos vnquam terrasustinuit deterrimos, nec non in sempiternum damnandos. *So Iezler M. VVhites brother lib. de diuturnit. Belli Euchar. p 93.*

(A) As certayne as it is that God is God: So certaine it is that Luther was a Diueliih lyar. *So Campanus in colloquijs latinis Lutheri tom. 2. cap. de Aduersarijs.*

(M) M. Oliuer Ormerod affirmeth that the Puritās haue ioyned themselues to the Pharises, Apostoliks, & all the rest in this hereticall ranck, vnto the Catharists.

(N) M. Fox auoucheth that about the yeare of our Lord 1060. the denying of trāsubstātiation began to be accompted heresy & in that number was first one Berengarius, who liued about an. 1060. *Act. Monum. printed an. 1576. pag. 1121.*

(O) *Augustinus de Eccl. Dogm. cap. 73.* ait, Sanctorum corpora & precipuè beatorum martyrum reliquias, ac si Christi mēbra sincerissimè bonorāda

(M) 25. *Florinians.*

(M) 26. *Cerinthians.*

(M) 27. *Nazarens*

(M) 28. *Begardines.*

(M) 29. *Ebionites.*

(M) 30. *Catabaptides.*

(M) 31. *Enthusiasts.*

(M) 32. *Donatists.*

(M) 33. *Iouinians.*

*thou shalt contumaciously go on in this sentence, that the humanity of Christ Iesus is essentially & corporally present wheresoeuer is his diuinity: God willing We will bring thee to these straites, that eyther thou shalt be forced to deny the whole Scripture of the new Testament, or to acknowledge Marciōs heresy. This I say, in good faith, We promise We will do.* So far Zuinglius M. Whites second Reformer against Luther M. Whites first Reformer.

(I) Zuingliani anunmerādi sūt (vt dicūt Lutherani) cum Anabaptistis, Nestorianis & Turcis. Et Rursus Zuingliani vocant Lutheranos, Eutichianos, & euersores complurium articulorum fidei. Iezler de diuturnitate Belli Euch. pag. 78. All the Churches which those men call reformed by the Ghospell and the Sonne of God, & hold the faith of Geneua, and Zuricke concerning Christ, are Arrians. Neyther can this be denied which I aboue haue demonstrated. *So Stancarus de Trinit. c. 8.*

(L) Adam Neuserus in tyme past a Caluinist and a Deuine of Heidelberg cōfessed, that he knew not one in his tyme made an Arian, who was not first

a Caluinist. *Granerus* præfat. Apologet. in Absurda absurdorum &c.

(L) D. Morton saith, that the Churches of Arias are to be accounted the Church of God, because they do hold the foundation of the Ghospell, which is faith in Iesus Christ the Sonne of God, and the Sauiour of the world. *In his Treatise of the Kingdome of Israel pag. 94.*

(M) 34. *Catharists.*

(N) 35. *Berengarij.*

(O) 36. *Vigilantijs.*

(c) 37. *Eunomians.*

(P) 38. *Xenaias.*

(Q) 39. *Zuinglius.*

(A) *The Diuell.*

randa credimus: si quis cõtra hanc sententiam venerit, non Christianus, sed Eunomianus & Vigilantianus esse credetur.

(P) Nicephorus ait, Xenaias iste primus (o audacem animam, & os impudẽs!) vocem illam euomuit, Christi & eorum qui illi placuere imagines venerandas non esse, in hist. Eccl. l. 16. c. 27.

(Q) Lutherus non obscurè pro Hæreticis Sacramentarijs & sceleratissimis hominibus habet, & condemnat Oecolampacium Zuinglium, & omnes Tigurinos. *Tigurine Deuines in confess. serm. fol. 3.*

SAMVEL.

26. Truly, *Theophilus*, this is a strange Church: but I pray you, how can the Diuell be brought to belong to this Doctor *VVhites* Catalogue?

THEOPHILVS.

Mirry first the Diuell according to Doctour *VVhites* brother worthy *Conradus* did inspire the Sacramentary heresy to *Zuinglius*, Doctour *VVhites* second reformer, with whom in opinion agreeth Doctor *VVhite*. Wherfore as the holy Ghost belongeth to the true Church of God, as the inspirer of truth, euen so the Diuell appertayneth to this Catalogue of Doctour *VVhite*, as the inspirer of falshood and heresy. 2. Because *Luther* receiued his doctrine of abolishing the Masse from

*Conradus Schussel. in Theol. Calu. in prooemio Catal. (z) Parens in prælectionibus catechist. Heidelb. in Histor. Sacram. part. altera fol. 11. Catal. (A) Ioannes Schutz in sc. causis in vsu. Iacter. l. de institut. vsu Eucharist. p. 27. Catal. (A) Theol. Tigurin. act. 3. cent. Iustrum. Luth. confess. p. 61. Catal. (A)*

from the same blacke Master, as witnesseth *David Parœus*, and another of M. *VVhites* brethren, with whome also agreeth M. *VVhite* in religion. Thirdly, because *this Sacramentary heresy* according to *Iohn Schutz*, a famous reformer, *is the last fury of Satha*, & another of M. *Whites* brethren relate, *the Caluinists are the Diuells Martyrs, on euery side beset & possest with Diuells.* Fourthly and lastly *Doctour White* admitting heretiks, and *Doctour Morton* expreslly Arians to be members of the Militant Church, I cannot see how the Diuell can be exiled, he being the chiefe Captaine, head, & mainstay of them all.

*Parum est, an cum Iacobo quis habitat, an cum viro Apostata Ephes. test. p. 793. Mihi certe ille nunquam aliud quam diabolus erit, quia Arianus est. Hilar. contra Auxent. Recte (inquit Cantalus) pronunciauit Luth. Sanctamentales esse Arianos. tom. 3. lect. fol. 197. Sibluf. l. 2. art. 6. Lib. De monst. ex verbo Dei, quod Caluinista non sint Christiani, sed tantum baptizati Iudæi, & Mahumetani. baptismus externum quiddam est & ceremoniale (ait Zuinglius) quo vt olim ritu externo Ecclesia dignè & honestè vti potest, velut cum conuiuia celebrantur. tom. 2. lib. de Baptis. fol. 96. Zuinglius to. 2. in expositione fidei. D. Morton of the Kingdome of Israel p. 94.*

## SAMVEL.

27. Well, in this I am satisfyed, and therfore let the Diuell stand. But how bring you in Turkes and Iewes?

## THEOPHILVS.

As concerning these, I bring them in thus. First according to the *Lutherans M. VVhites* brethren, the Caluinists are no Christians but *baptized Turkes and Iewes*, but M *VVhite* admits the *Caluinists* to his Church & Catalogue, & so cannot reiect eyther Turkes or Iewes. Secondly M. *VVhites* second reformer *Zuinglius* admits *Pagans and Infidells* to be members of his Church: and therfore M. *VVhite* agreeing with *Zuinglius* cannot with any shew of reason conuince that eyther Turkes or Iewes are to be excluded. Thirdly the Turkes and Iewes resist the Pope, and deny many articles which the Papists believe, as well as *Doctor VVhite*, yea many more then *Husse* or *VVickcliffe* did, but these and others are admitted as members of *Iohn VVhites* Church for this cause: wherfore then should Iewes or Turkes be reiected? Fourthly, the *denying of Christs Diuinity* doth not exclude the *Arians*, as *Doctor Morton* discourseth: ergo neyther the want of Baptisme ought to exclude eyther Turkes or Iewes. And thus you see, *Samuel*, that both Turkes and Iewes may go in.

SAMVEL.

28. Truly in *M. VVhites* doctrine what you write is manyfest: but what say you to them who neuer knew Christ, as Pagans and Gentils, how come they in?

THEOPHILVS.

In these *Samuel*, there is lesse difficulty, for they are opposit and contrary to the Pope, as well as Protestants, and worthy *Zuinglius* admits diuers of them to the Church Triumphant, and therfore with greater reason *M. VVhite* giues place to *S. Augustine* and other holy Fathers, who for praying to Saints are censured by our new Reformers for Idolaters. Wherfore if this be not an impediment, nor the denying of Christs diuinity, as we see it is not in the Arians admitted by *Doctor Morton*, I do not perceiue why they are to be excluded. Thirdly the Arians and all other heretikes are Infidells. For heresy includeth contrary and false errours to true fayth. Wherfore if the faythlesse Arians and other misbelieuing heretikes be admitted with positiue errours against Christ and his religion, I do not see how *M. VVhite* can reiect other Infidells, whose Infidelity may rather in some consist in meere negations for want of true fayth, then expresse positiue opinions contrary to it, especially speaking of them who haue the knowledge of one God. Wherfore if heretikes are not to be excluded with their positiue errours, much lesse Infidels with their negatiue. And so for these reasons, *Samuel*, and many more which I could alledge, these Infidells are not to be put out.

*Zuing. tom. 1. in expositione fidei.* See the Catalogue at B.

See the Catalogue at L.

SAMVEL.

29. *Theophilus*, I like this your discourse, but what say you to the other Heretikes?

THEOPHILVS.

As cõcerning other heretiks out of that which we haue hitherto sayd, it followeth, that if Turks, Iewes, Gentills & the diuell himselfe be admitted to belong to *M. VVhites* Church

Church or Catalogue as we haue proued, I see not how other heretikes can want their place. Secondly D. *Morton* in expresse termes sayth, that the Churches of Arians were the true Church of God, and M. *VVhite* himselfe affirmeth that *heretiks, and all the wicked that wil not obey the truth, are one sort of people in the Militant Church*. Thirdly *Doctour Luther* teacheth, that the *Caluinists* are infected with heresy: and M. *Oliuer Ormerod* saith, that the *Puritans* haue adioyned themselues to fifteene diuers sects of heretikes, & therefore according to these grounds neyther Arians, nor any other heretikes are to be excluded. And thus you see, *Samuel*, that out of *Doctour VVhites* principle, and the chiefe pillars of reformers, as are *Luther*, *Zuinglius*, and others, we haue manifestly proued how M. *VVhites* Church and Catalogue consists of Heretiks, Iewes, Turkes, Infidells, and of him who is the head of all these (to wit) the Diuell.

*See the Catalogue at L.*

*Defence p. 367.*

*See the Catalogue at Q. & M.*

SAMVEL.

30. I vnderstand well what you haue sayd, and am of your opinion, that this whole Catalogue may passe: But me thinks M. *VVhite* admitting these for members of his Church, should partake somewhat of them all in some fashion himselfe.

THEOPHILVS.

Indeed so he doth, for out of this Catalogue we gather that M. *VVhite* according to the auncient Church for reiecting good workes with *Luther*, is a *Symonian*, for condēning prayer for the dead an *Arian*, for deniyng transubstantiation a *Berengarian*, for disallowing honour to reliques an *Eunomian*, and a *Vigilantian*, for the disprouing the worshiping of Images a *Xenaian*, for imbracing Puritanisme according to his brother M. *Ormerod* an *Apostolike*, a *Pepuzian*, a *Petrobusian*, a *Florinian*, a *Cerinthian*, a *Nazaren*, a *Begardine*, an *Ebionite*, a *Catabaptide*, an *Euthusiast*,

*D. Fulk in his answer to the Couterb. p. 44. p. 522.*

*Catal. N.*

*Catal. O.*

*Catal. P.*

*Catal. M.*

*See Ioan Iegler de diuturnitate belli Eucharist pag. 63.*

*Ibid. p. 93.*

*Apol. of the Church of England part 1 p. 18. 29. S. Hieron. l. 7. in Isa. Tertul. de præscript. cap. 37. Cyp. de Vnitate Ecclesiæ*

siast, a *Donatist*, a *Iouinian*, and a *Catharist*. For cleauing to *Luther* & his fellows, according to the Caluinists, a *Swenkfeldian*, & *Eutichian*: for shaking hands with *Caluin*, according to the *Lutherans*, a baptized Turke, and an vncircumcised Iew: and to the same for applauding to *Zuinglius*, a flat Infidell, on euery side beset with *Sathan*, and so wholy possest with the Diuell. And thus you may see to what issue M. *VVhite* hath brought himselfe, his seduced brethren and Church, to wit, to a rabble of rebells and runnagate heretiks, to a company of perfidious Iewes, blasphemous Turkes and Infidells, waging war agaynst Christ and his spouse, vnder the blacke colours of the infernall Hag, who is the suggester, the defender, and head of them all.

SAMVEL.

31. Truly if heresy be a forsaking of ones saluation, a renouncing of Gods grace, and a departing from the body and spirit of Christ, as Protestants teach; it moreouer no man be so impious who is not surpassed by an hertike in impiety, as witnesseth *S. Hierome*: and lastly if he who is an heretik is not worthy the name of a Christiã, as writeth *Tertullian*; what shall we thinke of miserable *M. VVhite* who is cõuinced to be an heretike for so many heresies, by the testimony also of so many of his owne learned brethren. But I pray you *Theophilus*, can this your Catalogue so set downe for *M. Iohn VVhite*, according to his owne doctrine, affoard him any cõfort for his visible company?

THEOPHILVS.

No indeed, for euery one may see how it can neyther affoard him a visible cõpany of true Protestants, nor a positiue fayth, nor if it could, were it to be called the true Church of God. For first they being but a rable of Iewes, Turkes, runnagates, rebells, and Apostat's from the spouse of Christ, cannot be admitted of any Protestant in his fiue senses

senses to be of the Protestant religion, especially the one condemning the other for their contrary heresies, blasphemous opinions, and sacrilegious worshiping of God, to the bottomlesse pit of hell. And againe seeing that according to our supposition they are dismembred from M. *VVhite* in 39. heretically, Iewish, and Turkish errors, which imply in them all and euery one of them the priuation or negation of his fayth; it cannot but follow that their faith is negatiue in respect of his: and likewise his fayth including the negation of so many of their heresies and impious errours, cannot be positiue in theirs. And therfore seing there is no sufficient communication betwixt their fayth and M. *VVhites*, it followeth vnauoydably, that M. *VVhites* fayth also in respect of them, aswell as of all others whom hitherto he hath named, cannot but be a negatiue fayth, and so no true fayth, but eyther Atheisme, heresy, or flat Infidelity. And to conclude albeit M. *VVhite* could make claime to them as to a visible company, which I thinke for very shame no other Protestant would euer do, yet that such a company were the true Church of God, cannot be proued. For both all the properties, markes, and offices which were set downe against M. *VVhites* supposed visible cõpany, before infected with fewer heresies thẽ these, and much more against this Catalogue. And therfore to make an end, I affirme, that seeing this list of auncient Diuells, Heretikes, Iewes, and Turks can neyther be the spouse, Citty, mystical body, Kingdome, or inheritance of Christ, nor One, Holy, Catholike, or Apostolicall Church, nor exercise any offices which are to be performed by such a holy company as is the true Church of God, I affirme and say, that this M. *VVhites* Diuelish, Turkish, Iewish, and Hereticall crew is not the true Church of God, but the Synagogue of Sathan, and as such to be auoyded vnder payne of eternall damnation.

*In the Treatise against the VVay.*

SAMVEL.

32. Verily, *Theophilus*, you haue sayd more then inough

to ſhew both the vanity of *M. VVhites* viſible company and impiety of his Doctrine. And therfore let vs end, deſyring God out of his infinite goodneſſe, to free all good Chriſtians, as well from *Iohn VVhites* phantaſtical and fooliſh Church, as frō his heretical, impious, & diueliſh Catalogue.

THEOPHILVS.

Amen ſay I too. And ſo fare you well for this tyme, gentle *Samuel:* but if you loue me, let vs meet as often as conueniently we may, for I would very fayne know to what we may truſt in the end, about this matter of our Church-doctrine, it being a thing that neerely concernes vs both I can tell you.

FINIS.

# THE SECOND DIALOGVE

## concerning the Church.

WHERIN

*Is proued* M. Iohn White *his* Way to the true Church, *to be indeed no way at all to any Church, true or false: by demonstrating that his visible Cõpany of Protestants, is but a meere* Chymæra *of his owne braine.*

## THE PREFACE.

THEOPHILVS.

WHAT *Samuel*! Now well met by my troth, according to your late promise. But whence come you, I pray?

SAMVEL.

Truly I come from a Conference betwixt a Papist and a Protestant, & verily I fret within my selfe: for I thinke I could haue answered much better then our Minister did. For the controuersy was concerning the Church, to wit, Where our Church was before *Luthers* opposition against the Romanists: and he said it was *Inuisible* for 1260. yeares: which answere did neyther content me, nor any there present. For so our Church being the Church of Christ, should haue beene inferiour to the

Iewes Synagogue, the which alwayes in some place or other hath byn visible to the world, since the Ascension of Christ into heauen.

THEOPHILVS.

2. Well then *Samuel*, what would you haue answered?

SAMVEL.

Marry I would haue said with (a) *M. White*, *that euer since Christs tyme, without interruption, there hath been a company of men, visibly professing the same fayth that we doe, though the Church of Rome degenerating into the State of Antichrist, persecuted them, and so many tymes draue them out of the sight of the world, that to it they were not visible, but only as the persecutours of euery age light vpon them, and suppressed them: by reason whereof when they were seene, the world which cannot discerne the children of light, knew them not to be the Church of God.* Thus *M. White*. And verily I thinke this is an answere which may suffice any man, eyther learned or vnlearned, or of what condition soeuer he be, if he be not carryed away by ouer much passion and partiality to some contrary sect, or faction.

(a) *M. White in the way to the Church pag. 316. edit. 2.* This doctrin of the Churchis necessary. *For seing that controuersies of Religiō (saith D. Field) in our time are growne in number so many, and in nature so intricate, that few haue tyme and leasure, fewer strength and vnderstanding to examine them: what remayneth for men desirous of satisfaction in things of such consequence, but diligently to search out, Which among all the Societies of men in the World is that blessed Cōpany of holyones, that Houshould of faith, that Spouse of Christ, the Church of the Liuing God, Which is the pillar & ground of truth? that so they may imbrace her Communion, follow her directiōs, and rest in her iudgment.* So D. Field in his Ep. dedicatory before his fiue Bookes of the Church.

THEOPHILVS.

3. *Samuel*, I thinke you haue no conceit of me, that I am eyther partiall to the one side, or to the other: and as for my learning and knowledge in matters of Diuinity, you know it hath been my only studie these many yeares.

Wher-

Wherfore, before I examine this *M. Whites* Answere, I would desire you to satisfy me sincerely, concerning diuers other questions about your Church. And then you shall see whether *M. White* hath answered any more, then any cõmon Heretike of this our tyme may do, or no.

SAMVEL.

*Theophilus*, I know your skill and learning to be sufficient, and as I am very glad of your company, so you shall find me ready to answere any question you propound, according to my small ability. And therfore I pray you begin.

THEOPHILVS.

4. Doth *M. Whites* visible company, or the Church of England differ from the Church of Rome in any substantiall points of faith and Religion?

SAMVEL.

*M. White* (b) saith so. First because the Papists, or the Church of Rome admits for the totall rule of faith, Scripture and tradition: but the Church of England admits only the Written Word, excluding all traditions. Secõdly the Papists teach, that a wicked man is made iust

*The Church (saith a Catholike Author) is a firme & immoueable Rock, the sure pillar and firmament of truth, on which we may securely build our saluation, & the whole edifice of our faith. She is an invincible Castle and fortresse against falshood, a learned Mistresse and guid in all matters doubtful, & a most certaine security in all points appertaining to faith & Religiõ. She is finally the ship and skilfull Pilot, which throughout all the stormes and tempestes of Schismes & Heresies will guid vs, without errour, to the port of euerlasting saluatiõ, and makes vs fit stones to be placed euerlastingly in the triumphant Church of Heauẽ.* Grounds of the new Religion. part 2. p. 23.

(b) *M. White in the preface toth Reader, of the Way nu 12.*



*We must vse Traditions* (saith Epiphanius) *for the Scripture hath not all things and therfore the Apostles deliuered certaine things by Writing, & certaine by Tradition.* Hæres. 61. Charity begun (*saith S. Austin*) is Iustice begun, Charity increased, is Iustice increased: great Charity is great Iustice, perfect Charity is perfect Iustice. *lib. de natura & gratia. c. 7* Only Charity, saith he, makes the separation betwene the children of the Kingdome, and the children of eternall damnation: *lib. 15, de Trin. cap. 18.*

iust, by the habite only of our owne inherent righteousnes: but the Protestats, or the Church of England belieue that a wicked man is made iust only by the merits of Christ. Thirdly the Protestants belieue, that the saluation of their soules is to be ascribed to the merits of Christ: but they, to wit the Papists, expect it for the merits also of their owne workes. Fourthly they practise the hauing and worshiping of Images, so contrarie to our doctrine, that *Beza* saith, *Fateor me ex animo detestari Imaginem Crucifixi. I confesse that I detest from my hart the Image of the Crucifix*. Fiftly the Papists professe their faith with subiection to the Pope, & teach that this absolutly is necessary to saluatiō, which poynt, saith *M. White, can no wayes be reconciled with the gouerment of the Church of England*. Lastly *M. White* affirmeth that no man is so simple but he may see a substantiall difference in these points, yea and in 200. questions more betwixt the Church of Rome, and the Church of England: and therfore he addeth, that the *Papacy that standes in opposition against vs, was brought in by Sathan at the first, and is still continued only to seduce the world*.

*Doctor Luther affirmeth, that Hierome Ambrose, Austin, & others were Iustice workers of the ould Papacy in Gal 4. Englished fol 220. Also Paulin' saith, That the Crosse was by the Bishop of Hierusalē brought forth at Easter yearly to be worshipped of the people.* Se D. Fulk against Heskins. pag 657. S. Irenæus saith, *That all the Churches ought to accord to the Roman in regard of a more powerable principality* lib. 3. cap. 3. *Ad Romanam Ecclesiam perfidia habere non potest accessum. S. Cypr. lib. 1. ep. 3.* M. Hooker and Doctor Couell *acknowledg that the Church of Rome is of the family of Iesus Christ, a part of the house of God, and a lyme of the Visible Church of Christ.* See M. Hooker in his Ecclesiasticall Policy lib 3. sect. 1. p. 130. lib. 5. p. 183. *and D. Couell in his defence of M. Hooker pag. 93.*

THEOPHILVS.

5. Out of this I gather *Samuel*, that whosoeuer eyther belieueth that the Scripture is not the total rule of faith, or that a wicked man is made iust by his owne inherent Iustice, or any other point of these assigned by *M. White*, seing they be all substantiall, cannot be a member of *M. Whites* Church.

SAMV-

SAMVEL.

You say true: but not only these pointes exclude any from beeing a member of our Church, but many more conteyned in the Booke of Articles.

THEOPHILVS.

6. How proue you this?

SAMVEL.

Marry out of our Canons: For the fifth sounds thus, *Whosoeuer shall hereafter affirme that any of the 39. Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Clergie in the Conuocation holden at London in the yeare of our Lord 1562. for the auoyding of diuersities of opinions, and for the establishing of Consent touching true Religiō, are in any part superstitious or erroneous, or such as he may not with a good cōscience subscribe vnto, let him be excommunicated ipso facto, not restored but only by the Archbishop after his repentance and publike reuocation of such his wicked errours.* So far the Canon.

*The Church of Rome hath brought in, especially these last 800. yeares, diuers pernicious and damnable errours & corruptiōs touching Traditions, Transubstantiation, Images, iustification, the Masse, the Popes Primacy, the Worship of Saints, and innumerable other points, wherein we haue forsaken it.* M. White in his defence pag. 400. See all these points taught by the Holy Fathers. *cap. 1. art. 2. 3. 7. 8. 11. 14. 21.*

THEOPHILVS.

7. Indeed Samuel, they who be excomunicated are no members of the Church, but are to be holden as Ethnikes and Publicanes, and are deliuered ouer to Sathan according to M. Rogers: this is also the doctrine of the primitiue Fathers. For S. Austine saith, *to be excommunicated is to be cut off from the body of the Church:* and againe, *that euery Christian who is extōmunicated by the Priest, is deliuered ouer to Sathan. And if you aske how? it is, because the Diuell is out of the Church, as Christ is in the Church.* And S. *Anselme*

*Citatur ex Augustino, 11. quæst. 3. can.*

*Anſel. in cap. 5. primæ ad Corinth.*

*Anſelme* ſaith, that *to deliuer a man to Sathan, is by excommunication to caſt him out of the Church.* And thus we conclude according to the doctrine of the Church of England, that whoſoeuer holdeth any one article contrary to thoſe ſet downe in the foreſaid booke, cannot be a member of that Church. And that which is ſaid of thoſe who are excommunicated, is much more to be vnderſtood of Schiſmatikes, Heretickes, Iewes, Turkes, & Infidells. For S. *Hie-*

*Hieron. in cap. 3. ad Titum.*

*rome* ſaith, that *other ſinners are caſt out of the Church by the Biſhops excommunication, but Schiſmatikes, and Heretikes without compulſion go out of the Church by themſelues.* And as for Turkes, Iewes, and Infidells, ſeeing they were neuer within it, they need no caſting out. And therfore we infer, that neither perſons excommunicated, Schiſmatikes, Heretikes, Iewes, Turkes, nor Infidells, are members of the true Church of God.

SAMVEL.

*Epiphan. hær. 50.*

This doctrine further may be deduced out of *Epiphanius*, who relateth diuers Heretikes that haue byn condemned for few, and ſome of them for ſmall errours in faith, as is to be ſeene in the *Quartadecimani*, who were ſo cenſured for keeping Eaſter on the 14. day of the Moone

1. The Arians were condemned for denying, that God the Sonne, was conſubſtantiall to his Father.

2. The Macedonians for making the holy Ghoſt leſſer then the Sonne. 3. The Neſtorians for affirming two perſons in Chriſt. 4. The Monothelits for affirming that there was one only will, and operation in Chriſt. 5. The Eutichians for holding that the fleſh of Chriſt was conuerted into his Diuinity. 6. The Pelagians for denying originall ſinne, & teaching that a man by his naturall forces might deſerue the grace of God, and his ſaluation. 7. The Donatiſts, for affirming that the Church was euery

euery where perished, but only in Donatus his company. 8. The Montanists for believing that Montanus was the holy Ghost. 9. The Novatians for denying pennance to those that had denyed their fayth. All these believed in Christ, & held the Apostles Creed no lesse to be believed the M. White, or any of his company, Lutheran or Caluinist.

moone: yea we may no lesse bouldly then truly affirme that almost all Heretikes, that euer haue risen, haue believed certaine principall articles of Christian Religion. Wherfore whosoeuer would say, that this were sufficient, should open Heauen almost to all Heretickes; then the which what can be more absurd?

THEOPHILVS.

8. Nothing verily, for *S. Gregory Nazianzen* saith, that *nothing can be more dangerous, then those Heretikes, who when they runne soundly through all, yet with one word, as with a drop of poyson, corrupt or staine the truth and sincere faith of our Lord, and of the Apostolicall tradition.* And likewise S. Austine hauing reckoned vp 80. distinct heresies, addeth, *There may chance to lurke many other petty heresies vnknowne to me, of which heresies* (saith he) *whosoeuer should hold any one shall not be a Catholike Christian* And to conclude S Hierome affirmeth, that, *for one word or two contrary to the Catholike faith, many heresies haue beene cast out of the Church.*

*Nazianzen tractat. de fide.*

*Aug. de lib. Hæresibus in fine.*

SAMVEL.

*M.* (c) *White* seemeth to be of the same Iudgment, for thus he speakes. *The Primitiue Church*, saith he, *& al the Doctors therof would neuer yield, I will not say in an opinion, but not so much as in forme of speach, or in the change of a letter*

(c) *White in the Way in the Epist. dedicatory, num. 8.*

We are assured, thanks be to God (sayth Conradus) and that out of the

 *soun-*

*sounding against the Orthodoxall faith. The difference betwene the Councell of Nice and Arius was but in a letter. The controuersies whereupon the Latine and the Greeke Churches brake touching the proceeding of the holy Ghost, depended vpon two propositions* ἐκ & διὰ. *The monstrous heresy of Nestorius lay but in the change of one poore letter, & Cyril would haue him euen in that to gratify the Church, and when he would not, 600. Bishops rose vp against him for it: so religious were they that had Religion, that they would not exchange a letter or a sillabe of the faith, wherewith our Sauiour had put them in trust. VVherefore this is our iust defence,* sayth *M. VVhite.*

THEOPHILVS.

9. Thus then we define out of all this, with the auncient Church, to the which *M. VVhite* accordeth; that seeing one only *Heresy*, be it neuer so small, bereaueth vs of faith & separateth vs from the body of Christ his Church, which is quickned with his holy spirit, no lesse then excommunication; that it must needs follow, that whosoeuer is infected with any one such heresy, or iustly excõmunicated, is void of all spirituall life, and in state of damnation, and can haue no more life within him then a mans arme cut of from his body, or a bough cut of from the tree. And thus I say we define, as touching this point, which is most diligently to be marked, as a generall ground, for the decision of many questions, which in the pursuite of this our speach I meane to propound.

SAMVEL.

Testimonies of Gods word, that an errour in any false proposition defended with obstinacy, maketh an Hereticke. For S. *Chrysostome* writeth wery wel vpon the Epistle to the *Galathians*, that whosoeuer subuerteth true Doctrine in any the least part therof, corrupteth the whole: and S. *Ambrose* also sayd truly to *Demetrias* the Virgin, that he is an alien from the nũber of the faithfull, and lot of the Saints, who dissenteth in anything from the Catholike verity. *lib. 2. Theol. Calu. art. 1.*

S. Fulgentius de fide ad Petrum Diaconum cap. 38. *Believe (sayth he) assuredly & doubt nothing at all, That not only all Pagans, but also all Iewes, Hereticks & Schismatikes who shall dye out of the Catholike Church, shall goe into euerlasting fire which is prepared for the Diuell, and his Angels.*

May one vſe Doctor Whites owne breethren Puritanes, Lutherans, Caluiniſtes, and Engliſh Proteſtants, yea and ech of them in particuler againſt *M. White*?

THEOPHILVS.

10. Yes Samuel, & that for theſe reaſons. 1. Becauſe M. (d) *White ſayth, that not ſo much as betwixt particuler perſons among theſe, there is any difference in matters of faith*. And therfore the doctrine of one, concerning faith, is the doctrine of all: wherefore when *M. White* is cenſured for an Heretike by Doctor *Luther*, this cenſure if we belieue *M. White* and his brethren, is the meaning of Puritanes, Proteſtants, Caluiniſts, Lutherans, yea and of *Doctor White* himſelfe: and ſo in the iudgment of all theſe, *Doctor White* is forced to confeſſe himſelfe to be an Heretike, or elſe to be an vntrue writer, eating and contradicting his owne wordes. Secondly according to the 29. articles of the Doctrine profeſſed and protected in the Realme of England, authority is giuen to euery man to iudge in Controuerſyes of faith. And therfore if the Ieſuite vſe any Proteſtant againſt *M. White*, he vſeth *M. Whites* owne Iudge. And ſo *M. White* muſt be content to heare both his ſentence and cenſure. Thirdly, euery ſound Proteſtant according to *M. White* and his brethren, is a Saint, taught, and endued with the Holy Ghoſt: Therfore if *M.* (e) *White* ſhould not admit this teſtimony, according to his owne principles, he ſhould ſeeme to cõtradict the holy Ghoſt; which

(d) *For that breach*, ſaith M. White (to wit among vs proteſtants) *only toucheth ſome particuler men in matters not cõcerning faith*. In the way p. 139. *We cenſure in earneſt* (ſaith Luther) *the Zuinglians and all the Sacramentaries for Heretikes & alienated from the Church of God*. cont. art. Louan. Theſ 27. tom. 2. Wittemb. fol 503.

(e) *In the Way p. 218.*

I presume his religious mynd will neuer attempt. Fourthly, they will bring greater Protestant Doctors for learning commonly, and more ancient, and of greater Authority then *M. White* is. And therefore *M. White* cannot without great preiudice reiect them. Fiftly they alledg them against *M. White* whome he acknowledgeth to haue beene sent from God to call his People out of Babylon. Wherfore if he extoll these in respect of others, I do not see with what reason he can reiect them in respect of himselfe. Out of all which I conclude, that although the Arguments drawne from priuate Catholicke Authors are of no force against the common doctrine defined and beleiued in the Roman Church, seeing they all subiect both themselues & their bookes to the Church, which in their Iudgment cannot erre: Yet that the Authority of Protestants one against another is of great force, cannot be denyed, as well for the reasons alledged, as lastly, because they haue no infallible Judge to whom they may appeale; but euery one is of equall Authority in this point. And therefore if any one discredit another, he discredits himselfe, and so either all are to be admitted, or all reiected: which second *M. White* will not admit, and therefore by force he must imbrace the first.

D. Whitaker saith *that the argument must needs be strong which is taken from the confession of the Aduersaris. For the confession of the Aduersaries against themselues is effectuall.* de Ecclesia. Controuers. 2. q. 5. cap. 14. pag. 366.

Peter Martyr sayth *Doubtlesse among all testimonies, that testimony is of greatest accompt which is testifyed by the Enemies.* in locis commun. part. 2. pag. 319.

D. Field. *The next note wherby Bellarmine endeauoreth to proue the Romish Synagogue to be the true Church of God, is our owne confession. Surely if he can proue, that We confesse it to be the Church, he needeth not vse any other arguments.* In his treatise of the Church lib. 3. c. 47. pag. 132.

SAMVEL.

Well *Theophilus*, all this is true, and I approue it. But now let vs come, I pray you, to the mayne poynt, for all this while we haue made but a Preface to our Discourse.

THE

# THE FIRST CHAPTER.

## IN WHICH

*Is shewed, that there was neuer any Doctour, or Holy Father Protestant, or Member of* M. Whites *Church, within the compasse of the first* 600. *yeares after Christ.*

THEOPHILVS.

NOvv *Samuel*, first I aske you, Whether S. *Dionysius Areopagita* who liued in the Apostles tyme, was a Protestant, or a member of M. *Iohn VVhites* Church?

SAMVEL.

No *Theophilus*, he was not. For according to Doctour Whitaker, he *was a great* (a) *Patron of traditions*, and in his workes mention is made *of* (b) *Altars, places sanctified*, (c) *vsure of priestes headss, burning incense at the Altar*: and according to Doctour

Touching the nam & shew of the Roman Church, it is but an empty title & sound of words: this preſēt Roman being wholy departed in the questions cōtrouerted from the ancient, & retayning nothyng but the title. The true ancient and Apostolicke Church of Rome, so much commēded by the Fathers, and sought vnto by the world profeſſed the same fayth that now we defēda against them. So M. *VVhite* to the Reader *n.* 6. *A most grosse vntruth*

*as is shewed in the* 1. *&* 2. *Chapter.*

(a) D. *VVhitaker de Sacra Script. p.* 655.

(b) *Hamelmannus de Trad. col.* 741.

(c) *Scultetus in medulla patrum p.* 484.

Doctour Humfrey he writes of six (d) Sacraments, and M. Middleton auoucheth, that his answere is short-heeled, ready to fal back (because he teacheth Prayer for the dead:) all which are quite contrary to our doctrine, and indeed badges of Popery, and therfore he could not be a Protestant, but rather if he had byn in this Iland now, he should haue beene accursed, and giuen ouer vnto the Diuell, according to the Canons of the Church of England. Which curse and Excommunication is to be vnderstood in all the questions ensuing in this Chapter, or else where, when any of these articles are crossed and contradicted.

(d) D. Humfrey in Iesuitis. part. 2. p. 519.
(e) Middleton Papistomast. pag. 49.

THEOPHILVS.

2. Was Papias Scholler to S. Iohn Euangelist a member of M. Whites Church, or a Protestant?

SAMVEL.

No, for he was a defender of Traditions & Peters Primacy, or Romish Episcopality, the which M. VVhite affirmeth to be two principall heads, in the which the Protestants differ from the Papists, and therfore Papias houlding these, could not be a Protestant.

See Can. 5. & 9. art. 25. 22.
See Baron. tom. 2. Annal. p. 59. Middleton Papistomast. pag. 200.
VVhite aboue nu. 1. 2. Preface to the Reader art. 8

THEOPHILVS.

3. Was Ignatius a Protestant, or of Iohn VVhites Church?

SAMVEL.

No, for we neuer find in his writings, that he beleiued only two Sacraments, as we do: he was ouer much addicted to (a) traditions: he approueth (b) Lymbus Patrum, (c) merits, the (d) Reall presence: to conclud learned Causeus noteth, that he was but an idle (e) trifler, and of some of ours he is condemned for commaunding the fast of Lent.

(a) Lasicius lib. de Russorum &c. pag. 122. 123.
(b) Ignatius Ep. ad Rom. alledged by M. VVotton in defence of Perkins pag. 339.
(c) Lib. de Concil. Recit. 9. pag. 177.
(d) Fitzsimon against Rider. pag. 26.
(e) See Abraham Scultetus in medulla Theolog. Patrum p. 440. præfat. art. 8.

THEOPHILVS.

4. Were Tertullian, and S. Cyprian Protestants, or members of Iohn VVhites Church?

SAMV-

SAMVEL.

No. For according to M. *Perkins*, a great man of our Church, both these were *Montanist Heretikes*, or at least *they erred filthily in making Confirmatiõ a Sacrament*. And so they acknowledging three Sacraments, & we but two, if we may beleiue our owne brethren, they erred in a materiall point, and so could not be of our Religion.

*Perkins Problem. pag. 184. VVhite in the Way pag. 138. Can. 5. & 9. art. 25. of the Church of England.*

THEOPHILVS.

5. Were *Irenæus*, S. *Hilary*, and *Epiphanius* Protestants, or members of *Iohn VVhites* Church?

*Midlet. Papistom. pag. 179, 180.*

SAMVEL.

No. For all these, according to M. *Middleton*, were *Pelagian Heretikes, for defending Free-will*.

THEOPHILVS.

6. Was S. *Siluester* a Protestant, or a member of *Iohn VVhites* Church?

SAMVEL.

*Napier vpon the Reuelat. pag. 43.*

No, for M. *Napier* auoucheth, that *Antichrist came in about the yeare three hundred and thirteene, and that S. Siluester was the man*: Wherfore he being Antichrist, could not be a Protestant.

THEOPHILVS.

7. Were *Origen*, and *S. Austine* Protestants, or members of *Iohn VVhites* Church?

SAMVEL.

No. For as concerning *Origen*, these be the words of Worthy Doctor Luther: *Long since I haue accursed Origen*: and M. *VVotton* affirmeth that *Origen generally is condemned*; and to conclude according to Worthy *Beza*: Origen was a *chosen Instrument of the Diuell, borne to ouerthrow the doctrine of the Apostles*. And as cõcerning S. *Austine*, our famous *Cauſaus* saith, that *both Tertullian, Cyprian, Damascene, and Austin were doting, and foolish men, deuoyd*

*Luther in colloq. mensal. de patrib. Ec. VVotton in defence of Perkins pag. 462. Beza ad cap. 3. ad Rom. Cauſaus dialog. 2.*

*Cartwright in M. VVhitg. defence p. 352. & in his owne booke p. 103.*

*Luther in Epist. ad Gal. cap. 4. who sayeth, cap. 5.*

That if the article of Iustification be once lost then is all true Christian doctrine lost. And as many as hold not that doctrine are Iewes Turkes, Papists or Heretikes.

*Middeton Papistom. pag. 136.*

*Ibidem. p. 61.*

*Act. 28. can. 5. & 9.*

*devoyd of the spirit of God, and therfore vnworthy that any should giue them credit.* And M. *Cartwright* confesseth that *to allow S. Austines rule, is to bring in all Poperie.* And lastly Doctor Luther acknowledgeth that S. *Austine was a Iustice-worker of the old Papacy:* & so could not be a Protestant.

THEOPHILVS.

8. Was S. *Ambrose* a member of *Iohn VVhites* Church, or a Protestant?

SAMVEL.

No, for M. *Middleton* teatheth, that he had the *Apostolicall Dragon, and the Diuell dwelling within him* And moreouer he teaching *Transubstantiatiõ, could not but be guilty of presumptuous and desperate blasphemy,* & contrary to the Church of England.

THEOPHILVS.

9. Was *Victor* the Bishop of *Rome*, who liued within the compasse of the first 200. yeares, a Protestant, or a member of M. *VVhites* Church?

*D. Couell against the Plea of the Innocent. pag. 95.*

*In the Way in his preface to the Reader nu. 2.*

SAMVEL.

No; For Doctor Couell saith, *that Pope Victor in that tyme did authoritatiuely clayme supremacy ouer al Asia excommunicating the Churches of it. In separating (saith he) all Asia from the Vnity of the faithfull, for being disobedient in the poynt & question of Easter.* This supremacy *Doctor VVhite* auoucheth to be an essentiall poynt among the Papists, *and so full opposite to the gouerment of our Church, that it can be no way reconciled:* and therefore Pope Victor being of this disposition, could not be a Protestant.

THEOPHILVS.

10. Was *Hierome* a Protestan, or a member of Iohn Whites Church?

SAMVEL.

No, in no wise. For Doctor *Martin* teacheth

cheth that *Hierom in his writings hath not one word of saith & true Religion & he hath troden him downe vnder his feete, with his Bethleem, coole, and desert, whose toung, saith he, was impious, and diabolicall.* And learned *Beza* auoucheth, *that he was iniurious to the Apostle, manifestly blasphemous, wicked, and impious, and intollerably bloudy in detorting of Scriptures.* And lastly M. *Causæus* sentence and consure is, that *S. Hierome if he perseuered in his opinion, was no lesse damned then Lucifer.*

*Luther in Col. cap. de Patribus Eccles.*
*Ad cap. 22. Gen.*
*Ad cap. 31. Gen.*
*Beza ad c. 23. Act. Apostol.*
*Causæus Dialog. 6. 7. & 8.*

THEOPHILVS.

11. Was *Damasus* a Protestant, or a member of M. *VVhites* Church?

SAMVEL.

No, For M. Cartwright saith, that Damasus *spake in the Dragons voice, when he was not ashamed, to write, that the Bishop of Romes sentence was aboue all others to be attended and desired in a Synod.* Which we condemne as a wicked errour, for extolling so much them whom we esteeme as *sonnes of perdition, Basilikes of the Church, and Antichrists.*

*Cartwright in his Reply p. 502.*
*See Rogers Art. 37. pag. 111. 112.*

THEOPHILVS.

12. Were *Paulinus, Fortunatus, Fulgentius, Petrus Damianus*, and *Prosper* Protestants, or members of M. *VVhites* Church?

SAMVEL.

No truly, for learned *Perkins* affirmeth, *that all these Fathers were stayned with sinne for the inuocation of Saints: yea were guiltie of Sacriledge.* And according to the common consent of our learned Protestant Doctors, for the same cryme were *Idolaters.*

*Perkins problemat. pag. 93. 94.*
*See Rogers vpon the Articles pag. 129.*
*Alanus Copus Dial. 3. cap. 3.*

THEOPHILVS.

13. Was *S. Leo* a Protestant, or a member of M. *VVhites* Church?

*VVhit. de Concilijs contra Bellar. p. 37.*

SAMVEL.

No, For according to Doctor Whitaker, *S. Leo*

*was a great architect of the Antichristian Kingdome.* And Beza sayth, *it is manifest that Leo in his Epistle doth breath out the arrogancie of the Antichristian Roman Sea.* To M. Perkins, *he was guilty of sinne and Sacriledge, for praying to Saints,* and for the same cryme, *an Idolater,* according to the common Doctrine of the reformed Church.

*Beza in Confess. Geneuensi c. 7 sect. 11.*

*Perkins vbi supra. Rogers pag. 129.*

THEOPHILVS.

14. Was *S. Basil* a Protestant, or a member of M. Whites Church?

SAMVEL.

No, For *Kemnitius* sayth, that by *Basil, Nissene, and Nazianzen the Inuocation of Saints was brought into the publike meetings of the Church:* he beleeued *Lymbus Patrum, vnwritten traditions,* as witnesseth Doctor Whitaker; and lastly Doctor Luther affirmeth, that *Basil is of no worth, he is wholy a monke.*

*Kemnitius exa. p. 3. pag. 100. Bellarm. tom. 1. l. 4. de Christ. anima c. 14. Bilson of the Redemption pag. 83. VVhitaker de Scrip. pag. 673. 681. 68. Luther in Col. mens. cap. de Patribus Ecclesiæ. Luther in Colloq. Germa. pag. 499. Melancton ad cap. 14. Ep. ad Roman. Bale act. Rom. Pont. pag. 44. 45 &c. VVhit. cont. Duræum pag. 397. 502. Godwin in vita August. Sutclif. sub. c. 2*

THEOPHILVS.

15. Was *S. Gregorie* the Great, who sent *S. Austine* into *England* to conuert our Countrie, a Protestant, or a member of *M. VVhites* Church?

SAMVEL.

No, For not only as Doctour *Luther* sayth, *he was grosly deceiued by the Diuell in his dialogues, and all his sermons were not worthy of one farthing;* but learned Melancthon also affirmeth, that he *adorned Statues as the Gentils did, confirmed the beginnings of great wickednes, imperiously encroched ouer the Churches, gaue credit to apparitions of the dead, and lastly fell into open impiety, and tyrannie. And by S. Austine brought Properie into England.* And yet notwithstanding thus our Protestant Doctors commend him. For to Doctor *VVhitaker* he was *a learned and Holy bishop,* to M. *Godwin, a Blessed and Holy Father,* to Doctor *Sutcliffe,* a famous man in teaching the truth, to Doctor Willet, *a modest and humble Bishop;* to Doctor Humfrey, *a man indewed with many vertues of diuine grace,* to M. Bell *the excellentest of all the Bishops*

*VVillet in synops. Humfrey Iesuitis. part. 2. pag. 624. Bal. sent. 1. cap. 68. & cap. 7.*

of

*of Rome for learning and life, the reducer of the Gothes from Arianisme, and the maintainer of 3000. Virgins.*

THEOPHILVS.

16. Was S. *Austin* sent into England to conuert it to Christ by S. Gregorie, a Protestant, or a member of M. Whites Church?

SAMVEL.

No, For Doctor *Humfrey*, *Carion*, and the *Centuriists*, all great learned Protestants, and men of our Church, affirme that he being sent by S. *Gregory* brought Poperie into England. And *Luke Osiander*, teacheth, *how he subiected this Iland to the lust of the Roman Antichrist*; *and therfore after his death went vndoubtely to hell, there to receiue his reward*; but neuertheless Bishop Cooper commends him, and saith, he *was a godly & learned man*; M. Stow, *a man who liued in the feare of God*; M. Holinshead, *one who exercised an Apostolicall life in fasting, watching, and praying for the dead, a great preacher, and a despiser of all wordly pleasures*: Lastly to Godwin, *he was a monke of great vertue, and a Saint of God.*

*Humfrey in Iesuitis. p. 2. rat. 5 pag. 5. 627.*
*Centuriists Cent. 6. c. 10. Col. 748.*
*Osiander Epist. Cent. 6. pag. 290.*
*Cooperan. 599.*
*Stow chron. pag. 65.*
*Holinsh in the history of England.*
*Godwin in Vita Austini.*

THEOPHILVS.

17. Was all England Christian when *Austine* was sent in by *S. Gregory*?

SAMVEL.

No, for M. *Godwin* sayth, *that the Saxons not only expelled Christian Religion, but also the followers of the same, into a corner of this Iland: and our country being in a manner all growne ouer with Paganisme (for there was no publike allowance of christian Religion any where but in VVales) it pleased God to giue this occasion of replanting the same here againe.* And Father Fox auoucheth, *that the Saxons ouercōming the land, deuided themselues into seauen Kingdomes, and so being infidells and pagans continued till the tyme that Gregory being Bishop of Rome sent S. Austine to preach vnto them.*

*Godwin in the life of S. Austin.*
*Acts and Monum. tom. 4. pag. 172.*

THEOPHILVS.

18. Did S. *Austin* conuert our English nation to Christ?

Yes indeed: for Holinshed affirmeth, *that Gregory sent Austine into this Iland to preach the Christian fayth vnto the English Saxons, which nation as yet had not receiued the Ghospell.* And M. Cambden writeth, *that Austen hauing rooted out the mõsters of heathnish superstition, & engrafting Christ in English mens myndes with most happy successe, conuerted them to the fayth.* And therefore by M. Cambden and Bale *S. Austine is called the Apostle of England.* As for M. VVhites friuolous obiections and vntruthes in this matter, we let them passe as vnworthy any answere, although in *Purgatories Triumph* yee may see them set downe and confuted to M. VVhites great shame and confusion.

*Holinshed anno. 596*

*Cambden in descrip. Brit. pag. 104.*

*Cambden ibid. p. 515*

*Bal. Cent. 13. cap. 7.*

*Purg. triumph. pag. 172. 173.*

THEOPHILVS.

19. Were the Britanes, whom wee now call Welch-men, conuerted neere to the Apostles tyme?

SAMVEL.

Yes truly: for M. *Iewell* saith, *that the Britanes being conuerted by Ioseph of Arimathia, held that fayth at S. Austines comming.* And Doctor *Fulke* acknowledgeth *that the Britans before S. Austines comming continued in the faith of Christ, euen from the Apostles tyme.* And lastly Father Fox auoucheth, *that the Britanes after the receiuing of the fayth, neuer forsooke it for any manner of false preaching of others nor for any torments.* And to conclude Doctor *Barlow* auerreth, *the Church of the Britaines to be as auncient euery day, and as christian euery way as the Roman.*

*Iewel in his Pageant of Popes.*

*Fulke in his answere to a counterfait Catholike pag. 49.*

*Fox acts and Mon. pag. 463.*

*Barlow in his defence of the Art. of Protestant Religion. p. 21.*

THEOPHILVS.

20. Was *S. Austen*, and the Britaines of the same Religion?

SAMVEL.

Yes truly: For Bede affirmeth, that *the Britane Bishops confessed that it was the right way of Iustice, and righteousnesse which Saint Austine taught.* Doctor Fulke writeth, *that S. Austine at the last did obtaine the aide of the Britan bishops to the conuersion of the Saxons.* And another of our Protestant brethren sayth, *that the Britaine Bishops*

*Bede lib. 2 Hist. c. 2.*

*Fulke in his confutation of Purgatory, pag. 305.*

*shops conformed themselues to the Doctrine and ceremonies of the church of Rome, without difference specially remembred, saue only in the celebration of the feast of Easter.*

*The Protestant author of the history of great Britany. lib. 3. cap. 13. pag. 113.*

THEOPHILVS.

21. What was the doctrine that Saint *Austine* brought into England?

SAMVEL.

Truly by this, *Theophilus*, we may vnderstād what was the faith and beleife of the Britanes: for if in al things they were conforme to *S. Austine*, as concerning their faith and Religion, then whatsoeuer is recorded to haue beene the beliefe of S. Austine, is also to be ascribed to the Britanes.

THEOPHILVS.

22. This is most certaine, Samuel: but I pray you, what do the learned Protestants write of S. *Austines* Doctrine?

SAMVEL.

*M. Bell* saith, *that Austine by his interpreter taught our people the Papisticall faith:* and M. Ascham auoucheth *that Austine was the establisher of all Popish doctrine.* But others of our famous brethren expresse more in particuler both of S. Gregory the Mailter, and S. Austine the scholler what points they taught, *affirming them, to be Altars, vestments Images, Chalices, Crosses, Candestickes, Censars, holy vessells, holy water, the sprinckling thereof, Reliques, the translation therof, dedicating* (saith he) *of Churches to the bones and ashes of Saints, consecration of the font of Baptisme, Chrisme, and oyle, consecration of Churches with sprinkling of holy water, Celebration of Masse, the Archbishops Pall at solemne Masse tyme* (Romanarum ceremoniarum codices) *Romish Masse-bookes*, & onus Ceremoniarum, *a burden of ceremonies: Also satisfaction, Purgatory, the vnmarried life of Priests, Publike inuocation of Saints and their worship, the worshiping of Images, exorcisme, Pardons, vowes, monachisme, transubstantiation*

*Bale in catalog illustrium Brit. Cent. 14. pag. 117. Ascham Apol. pro Con pag. 33. Osiand. in ep. Cent. 6. p. 289. 290. 288. D. Humfrey in Iesuitis. p. 2. rat. 5. pag. 5. & 627. Bale in act. Roman. Pontif. pag. 44. 45. 46.*

*on, prayer for the dead, offering of the healthfull host of Christs body and bloud for the dead, the Roman Bishops claymc and exercise of iurisdiction, and Primacy ouer all Churches: & lastly* (reliquum q; Pontificiæ superstitionis chaos) *euen the whole chaos of Popish superstition.* Out of all which we gather, that as we English men were conuerted to the Romish Religion by S. Austine in all these points, which all and euery one of them (the Papists) to this day confesse & believe: euen so the Britaines from the tyme of the Apostles, or their first conuersion being conforme to S. *Augustine*, were of no other then of the Romish Religion, which must needs be a great glory to our present Papists in England, *who can deduce their Pedegry and beliefe by a perpetuall, and neuer interrupted succession from their now Pope Paul the fift, to S. Gregory the Great* (for as concerning the last thousand yeares our owne learned brethren make no doubt thereof) *and from him, to wit S. Gregory, to the Britaines; from these to Ioseph of Arimathia, and the Apostles; and so from these to Christ himselfe*: Which doubtlesse to them cannot but be a most solide ground of infinite ioy, and comfort.

The Catholikes can deduce their Pedegree from the present Pope Paul the 5. to the Apostles, and Christ himselfe.

THEOPHILVS.

23. Now *Samuel*, out of this you may easily gather, that as S. Austine, so neither the Britains were Protestants, or members of *M. VVhits* Church and Religion.

SAMVEL.

You say true: for Doctor Humfrey, Carion, and the Centurists, with others of our owne brethren as we haue seene before, do affirme, that S. Augustine brought Popery into this Iland. And as for the Britaines, they all agreeing in euery point with him, *saue only that ceremony of keeping and celebrating Easter, which was in them by ignorance*, could not but be of the same fayth. And consequently both *S.* Austine

*Because* (as S. Wilfrid sayth) *no cunning Calculator of tymes, or Astronomer had come to thē. See Bede lib. 3. c. 25.*

stine and the Britaines being Papists, and of the Romish faith, could not be Protestants, or members of *Iohn VVhites* Church, or professors of his Religion.

THEOPHILVS.

24. Can you name any one Father or Doctor of the primitiue Church, who was a Protestant or a member of *M. VVhites* Church and Religion within the compasse of the first 600. yeares in the whole world?

SAMVEL.

No verily, not one. For *M. Caluin* saith, that *they were carried away in errour*, and learned *Beza* affirmeth, *that they followed paganisme for a rule*. *M. Pomeran* saith, *that whether the fathers were Saints or no, it skilleth nothing, they were blinded with the spirit of Montanus by humaine traditions and doctrines of the Diuell &c. As concerning Iustification, they taught it impurely, neither were they sollicitous to teach Iesus Christ truly according to the Gospell.* And Doctor *VVhitgift* affirmeth, that *almost all the Bishops writers of the Greeke and Latine Church for the most part were spotted with the doctrine of frewill, of merit, of inuocation of Saints*, & such like. *M Bilson* also teacheth *that all the Fathers with one consent affirme, that Christ deliuered the soules of the Patriarches and Prophets out of hell at his comming thither, and so spoiled Sathan of those which were in his present possession* Doctor *VVhitaker* in like manner confesseth, that the ancient Fathers had certaine errours common with them and the Papists, to wit, *of frewill, of merits, of Lymbo, of the inuocation of Saints, of the chastity of Bishops, of satisfaction and such like*. *Luther* also auoucheth that the *Fathers of so many ages haue beene plainly blinded and most ignorant in the Scriptures, to haue erred all their life tyme, and that vnlesse they amended, and repented before their deaths, they were neither Saints nor members of the Church*. And lastly *M. Cartwright* auerreth, that seeking in the Fathers writings is a raking in ditches, a mooning and sommoning of hell

*Calu. l. 3. inst. cap. 5. num. 10.*

*Beza Ep. 8. Theol.* The Fathers (*sayth Lascicius*) deuised Purgatory: they were of opinion that prayers & sacrifice of the Masse was to be offered vp for the dead. They bereaued the lay people of the cup: they called vpon dead Saints, & brought in such like errors. *So farre Lascicius in defensione Volani. pag 146.*

*VVhitgift in his reply of Cartwright p. 472. 473*

*Bilson in his full Redemption of mankind.*

*VVhitaker de Ecc. contra bellar. con. 2. quæst 5. pag. 299.*

*Luth. tom 1. 2 VVittemb. an. 1551. lib. de seruo arbitrio p. 434.*

*Cartwright lib. 1. p. 513. 154.*

hell, a measuring of truth by the crooked yard of tyme. Heerhence we conclud, that for the space of the first 600. yeares, there was neuer any holy Father or Doctor, who was for his life and learning famous in the whole world, a Protestant, or a member of *M. VVhites* Church. And so *M. VVhite* is conuinced of a palpable and grosse vntruth, when he dareth auouch, that the Roman Church so much commended by the Fathers, professed the same faith that now the protestants defend against the Papists: Seing all these holy Fathers were members of the Roman Church, & neuer any one of them Protestant, as already we haue proued.

*Of the Church to the Reader num. 6.*

THE

# THE SECOND CHAPTER.

## IN WHICH

*Is ſhewed, that there was neuer any holy Father or Doctor, Arch-biſhop or Biſhop, Priest or Prelate, famous for his life or learning, within the compaſſe of the laſt thouſand yeares in the whole world, a member of* M. Whites *Church, or a Proteſtant; nor neuer any Generall, or Prouinciall Councell, either before or after of* M. Whites Profeſſion.

THEOPHILVS.

WAs S. *Laurence* the ſucceſſor of S. *Auſtine*, & the ſecond Arch-biſhop of Canterburie, a member of M. *VVhites* Church, or a Proteſtant?

SAMVEL.

No, for our learned brother M. *Bale* ſayth, that he was ſent by *Gregory to inſtruct the English Saxons in the Roman Religion*; *he taught the* Bale Cent. 13. cap. 2.

people the Papisticall Fayth, allmost in all the dominions of the English men, and so could not be a Protestant.

THEOPHILVS.

2. Was S. Anselme Archbishop also of Canterburie, a member of M. VVhites Church, or a Protestant?

SAMVEL.

No, for albeit M. Godwin sayth, that he was a most worthy man of great learning, as his workes yet extant do testify, and for integrity of life and conuersation admirable, vndoubtedly he was a good and holy man, and as worthy the honour of a Saint as any I thinke (sayth he) euer was canonized by the Pope since his tyme. Malmsburie calleth him the Father of the Country, and the mirrour of the world: yet for his Religion he was a Monke, and Scholler to Lanfranke, as Fox sayth. He receiued his Pall from Rome, appealed from the King to the Pope, he was the Popes Counsellour at Rome, and his Vicar in England.

Prudentiall ballance cap. 20.

Malmsbury lib. 4. Regum Angl.

Fox pag. 185.

THEOPHILVS.

3. VVas Reginald Poole the last Archbishop of Canterbury in Queene Maryes tyme, a member of M. VVhites Church, or a Protestant?

SAMVEL.

No, no, for M. Godwin sayth, that in King Henryes tyme he dealt by letters to his frends to exhort them from all conformity to Reformation: and being accused in the Conclaue of fauoring Protestants, he cleared himselfe of all these suspitiõs absolutely, so that the next day they were more resolute to make him Pope then before. And M. Bale affirmeth, that he was a Cardinall, and a Souldiar of Antichrist, not to be commended for any vertue by the seruants of God: yet notwithstanding M. Ridley auoucheth, that he was a man worthy of all reuerence and honour, and endewed with manifold graces of learning and vertue. Out of which we inferre that he being a Cardinall, a souldiar of Antichrist, and Papall, could not be a Protestant.

Godwin in his Catal

Bale Cent. 8. c. 100.

Ridly in Fox p. 1595.

THE-

THEOPHILVS.

4. Was there euer any Arch-bishop of Canterbury, for the space of 958. yeares, of all those who gouerned in that Sea, to the number of 69. from the tyme of *S. Austine* the first, to Cardinall *Poole* the last, a member of *M. VVhites* Church, or a Protestant?

SAMVEL.

No truly, not one, but Bishop Cranmer. For as I haue read in a booke, not long since set out called the Prudentiall Ballance, they are all found *to haue said Masse, to haue beene commonly chosen by monkes, to haue beene the Popes Legats, and confirmed in that Dignity by the Pope*, as is to be seene in that booke, proued out of ancient histories, and out of our owne learned Protestants. And lastly, many of them haue beene *Canonized by the Pope for Saints of his Church*, and such as are to be found in the Roman Martyrologe: of these are, *S. Austin, S. Laurence, S. Millite, S. Iustus, S. Honorius, S. Theodorus, S. Dunstan, S. Anselme &c.* Cap. 18. pag. 166. Ibidem, pag. 171.

THEOPHILVS.

5. But *Samuel*, for my greater content and satisfactiõ, can you tell me the names of all the Arch-bishops of Canterbury, who gouerned in that Sea, from the tyme of *Austine* the first, to Cardinall *Poole* the last?

SAMVEL.

Yes verily, for these were their names.

| | | | |
|---|---|---|---|
| 1 | *S. Austine.* | 10 | *Nothelm.* |
| 2 | *S. Laurence.* | 11 | *Cuthbert.* |
| 3 | *S. Mellite.* | 12 | *Berowin.* |
| 4 | *S. Iustus.* | 13 | *Lambert.* |
| 5 | *S. Honorius.* | 14 | *Ethelard.* |
| 6 | *Deus dedit.* | 15 | *VVulfred.* |
| 7 | *S. Theodorus.* | 16 | *Theologild.* |
| 8 | *S. Brithwalde.* | 17 | *Celnoth.* |
| 9 | *Tacwin.* | 18 | *Athelard.* |

| | | | |
|---|---|---|---|
| 19 | *Plegmund.* | 45 | *S. Edmund.* |
| 20 | *Athelin.* | 46 | *Boniface.* |
| 21 | *VVolfhelm.* | 47 | *Robert Kilwarby.* |
| 22 | *Odo.* | 48 | *Iohn Peckham.* |
| 23 | *Dunstan.* | 49 | *Robert VVinchly.* |
| 24 | *Ethelgar.* | 50 | *VValter Reynolds.* |
| 25 | *Siricius.* | 51 | *Symon Mephan.* |
| 26 | *Alfricus.* | 52 | *Iohn Stratford.* |
| 27 | *S. Elphegus.* | 53 | *Iohn Vfford.* |
| 28 | *Liniage.* | 54 | *Thomas Bradwardin.* |
| 29 | *Agelnoth.* | 55 | *Simon Islip.* |
| 30 | *Eadsine.* | 56 | *Symon Langhorne.* |
| 31 | *Robert.* | 57 | *VVilliam VVitsley.* |
| 32 | *Stigand.* | 58 | *Symon Sudbury.* |
| 33 | *Lanfranke.* | 59 | *VVilliam.* |
| 34 | *S. Anselme.* | 60 | *Thomas Arundell.* |
| 35 | *Rodolph.* | 61 | *Henry Chichly.* |
| 36 | *VVildam Corbell.* | 62 | *Iohn Stafford.* |
| 37 | *Theobarde.* | 63 | *Iohn Kempe.* |
| 38 | *S. Thomas.* | 64 | *Thomas Bourchier.* |
| 39 | *Richard.* | 65 | *Iohn Morton.* |
| 40 | *Baldwin.* | 66 | *Henry Deane.* |
| 41 | *Reginald fitz Ioselin.* | 67 | *VVilliam VVarham.* |
| 42 | *Hubert VValter.* | 68 | *Thomas Cranmer.* |
| 43 | *Steuen Langton.* | 69 | *Reynold Poole.* |
| 44 | *Richard Magnus.* | | |

THEOPHILVS.

6. Was Venerable *Bede*, who liued imediatly after S. *Gregory* and S. *Austines* tyme, a Protestant or a member of *Iohn VVhites* Church?

SAMVEL.

No, for *Osiander* saith, that *he was enwrapped in all the Popish errours, wherin we at this day dissent from the Pope. For he admitted and imbraced the worship of Images, the Popish Masse, and inuocation of Saints.* And yet to learned Osiander himselfe, *he was a good man*, and to M. Cooper *renowned in all the world for his learning and godly life.*

*Osiand. in Epist. Cent. 8. lib. 2 cap 3 pag. 58. Cooper Chron. p 171.*

THE

THEOPHILVS.

7. Was S. *Bernard* a Protestant, or a member of *Iohn VVhites* Church?

SAMVEL.

No, for although Doctor *VVhitaker* do affirme him to haue beene a Saint, neuertheleſſe he exiles him from our Church, and makes him a Papiſt. And the Centuriſts teach, that *he worshipped the God Maozim vntill his laſt day, and was a moſt valiant defender of the ſeat of Antichriſt.*

*VVhit. de Ecc. p. 369. in reſp. ad rat. Camp. rat. 7. pag. 105. Centuriſts Cent. 12. col. 1637. 1638.*

THEOPHILVS.

8. Can you name any one learned man, Prieſt, or Prelate, ſecular Doctor, Biſhop, or Archbiſhop, who was an entire Proteſtant, or a member of M. Whites Church, knowne to the world before *Luthers* tyme?

SAMVEL.

No, for *Conradus Schluſſellburge* a moſt famous Proteſtant affirmeth; *that it is impudencie to ſay, that many learned before Luther, did hould the doctrine of the Ghoſpell.* And *Georgius Milius*, and others of our Deuines affirme, *that if there had beene right beleeuers before Luther, there had been no neede of a Lutheran reformation.* And *Benedict Morgeſterne* another famous proteſtant, teacheth, *that it is ridiculous to thinke that before Luthers tyme any had the purity of doctrine.* *M. VVhite* doth alſo almoſt inſinuate as much, when he relating thoſe that did impugne, in ſucceſſe of tyme, the Romiſh Religion, although he name ſundrie, yet he dare not expreſſe any one in particuler, that was an entyre proteſtant. But to conclude, the choſen Inſtrument of God, Doctor Luther himſelfe vieth theſe wordes. *VVe dare* (ſaith he) *glorie, that Chriſt was firſt published by vs.* And *M. Anthony VVottons* gloſſe vpon theſe words is, that *Luther might truly ſay, that he was the firſt which had in thoſe daies published Chriſt, eſpe-*

*Conrad. Schluſ. l. 2. Calu. Theol. pag. 130. Milius in explicat. art 7. Aug. confeſſ. Morgenſtern tract. de Eccleſ. pag. 145. M. VVhite of the Church digreſſ. 52. num. 40.*

*Luth. in præfat. in corpus doct. Lipſ. anno 1561. VVotton. in his treatl. pag. 322.*

cially in the chiefe point of the Ghospell, which is Iustification by faith in Christ, and in this respect, it is an honour to Luther to haue beene a sonne without a Father, a disciple without a maister. And as for Illyricus his Catalogue it is as ridiculous as M. vvhites (to wit) bare names without any proofe.

*M. VVhite of the Church pag. 384.386.*

THEOPHILVS.

9. Well Samuel, in this point I am fully satisfied, and therefore we will now proceed to the other, which is concerning the Councells, and to begin I would gladly know, whether the first Councell of Nice in the yeare 325. was Protestant, the which of all wise and learned men is reuerenced, esteemed, and imbraced next vnto the Scriptures themselues, if we may giue credit to D. vvhitgift?

SAMVEL.

No, for M. Cartwright, D. Bancroft, and D. Fulke all eminent Protestãts do witnesse that this Councell taught, *that for those that were chosen to the Ministery vnmaried, it was not lawfull to take any wife afterwards*; which doctrine how opposite it is to our Church, Theophilus, you cannot but see in those Ministers who marry daily, with great applause and approbation of all them, who are true brethren of our Incorporation. Yea and D. Luther M. vvhites chiefe reformer brought this diuine light to our Church, affirming, *that it is no lesse miraculous then impossible for a man to liue chast without a woman.*

*Cartwright in his 2. Reply part. 1. p. 485. Bancroft in his Survey p. 386. Fulke in the Rhemes Test. in Matt. 8. Sect. 3. f. 14. Luth. tom. 7. in ep. ad VVolfg. pag. 505. He that resolueth to be without a woman, let him lay aside from him the name of man, making himselfe a plaine Angell. See Luth. in col. Germ. cap. de Matrimonio.*

THEOPHILVS.

10. Was the Councell of Calcedon Protestant, or holden by the members of M. vvhites Church?

SAMVEL.

No, for these famous Protestants *Iustus Molitor* and *Osiander* reprehend it, *for decreeing that vowed virgins, and Monkes might not marry*; which decree is condemned also by D. Luther in his *marrying of Catherine*

*Molitor de Eccles. militante pag. 80. Osiand. in Ep. Cent. 5. pag. 359.*

Bore

*Bore a vowed Nun*, and his owne practise was his be- liefe, and also the doctrine of our Church, to wit, that vowed Monkes may marry vowed Nuns.

*Melanct. in Ep. ad Ioach. Camer. de D. Luth. contagio. Vide Consilia Euang. eiusdem part. 1. pag. 37.*

THEOPHILVS.

11. Was the Councell of *Sardis*, wherat many Fathers of the *Nicen* Councell were present, Protestant, or holden by the members of of *M. vvhites* Church?

SAMVEL.

No, for it *decreed Appeales to Rome*, as our learned Doctors *Caluin*, *Osiander*, *Peter Martyr*, and the *Centuriists* do confesse, which we Protestants with tooth and nayle contradict, as you know, being a priuiledge tooto honorable for the seate of *Antichrist*.

*Calu. l. 4. Inst. cap 7. Sect. 9. Osiander in Ep. Cent. 4. p. 295. Martyr in his commonplaces in English part. 4. pag. 39. Cen. Cent. 4. Col 764.*

THEOPHILVS.

12. Was the *Arausican* Councell Protestant, or holden by the members of *M. vvhites* Church?

SAMVEL.

No, for it decreed, though against the *Pelagians*, First, *our possibility in keeping the commandements. Can. 25.* Secondly, *reward due to good works. Can. 18.* And lastly *that God predestinateth none to euill. Can. 25.* all which are manifest points of Popish doctrine, and quite opposit to our profession. *Calu lib. 1. Inst. cap. 18. §. 1. §. 2. §. 3. §. 4.* and *lib. 3. cap. 25. §. 9.*

THEOPHILVS.

13. Was the third Councell of *Carthage*, wherat S. *Austine* was present and subscribed, Protestant, or holden by the members of *M. vvhites* Church?

*Hospin in hist. Sacr. part 1 pag. 61. Iubbertus de princip. Christ. Dogm. cap. 4. p. 8. Hyper. iglo. in com. pag. 46.*

SAMVEL.

No, for this Councell decreed, *that the Machabees, and other like bookes of Scripture be Canonicall* (as the Papists now hold) and therfore it is reproued by *Hospinianus*, *Lubbertus*, *Hyperius*, and many others of our learned Protestants.

THE

THEOPHILVS.

14. Was there euer any Generall or Prouinciall Councell in the Primitiue Church, or in all the ages after, before *Luthers* tyme, which haue beene at leaſt 174. celebrated by *Proteſtants*, or Members of *M. VVhites* Church?

SAMVEL.

No, for then neyther our Church had beene *inuiſible* to the world, as *M. VVhite* teacheth, nor ſo latent to all ages paſt, but ſome mention of ſuch a Councell would haue beene made, in ſome one hiſtory or other; nor *withdrawne to the harts of ſome particuler godly men, as M. Napier affirmeth:* Nor ſo depriued of all *Bishops, holy Fathers, and Doctors*, as before we haue proued. *Beza* alſo auerreth, *that euen in the beſt tymes, the ambition, ignorance, and lewdneſſe of Bishops was ſuch, that euen very blind men might eaſily perceiue, that Sathan was preſident euen in their aſſemblies or Councells.* And *Peter Martyr* moreouer affirmeth, *that as long as we remayne in Councells and Fathers, we ſhall euer ſtill abide in the ſame errors.* And therefore both for theſe, and many other reaſons which I could alledge, we muſt needs acknowledge, that there was neuer any Councell, Generall or Prouinciall, celebrated by vs Proteſtants.

*Beza in his preface, of the new Teſtament dedicated to the Prince of Condey. anno 1587.*

*Martyr de votis. p. 30, 476. 477. 490.*

THEOPHILVS.

15. Is it euer poſſible for the *Lutherans* and *Caluiniſts, Proteſtants*, and *Puritans* of *England*, ſuppoſed members of M. *VVhites* Church, to aſſemble a Generall Councell, to aſſwage their iarres, and wars in matters of Religion, which are thought and eſteemed by Proteſtants irreconciliable?

SAMVEL.

No, for beſides that we affirme, *that euen Generall Councells may erre*, and ſo from thence no certainty can be concluded, which is not ſubiect to the cen-

*Art. 21*

ſure

sure of euery particuler member of our Church, which also being various in their iudgments, cannot but be the seminary of infinite wars and contentions. In many places they haue met, but at their departure, their emnity and iarres alwayes were worse and greater then before in the begining. And learned *Conradus Schulsselburge* cannot find, *who should eyther appoint the place, or the day, call the Deuins togeather, or finally who should be Iudge in such a Councell.* M. *Pappus* likewise sayth, that there be so many impediments, that no such Councell can be called. And another of our worthy brethrē affirmeth, *that it is a most foolish thing to appeale to a Generall Councell which cannot be assembled.* Lastly, *Syr Edwin Sands* sentence and censure is, *that the Protestants, are as seuered and scatterd troupes, ech drawing a diuers way, without any meanes to take vp their controuersies &c. No Patriarch one or more, to haue a common superintend, or eare of their Churches &c. no ordinary way to assemble a Generall Councell of their part, which is the only hope remayning euer to assuage their contentions.* And so my deare *Theophilus*, concluding this Chapter, I say, and that with great reason, we may iustly feare the speedy ruine and destruction of this our so disioynted and dismembred Congregation, seeing *that a Kingdome deuided in it selfe, cannot stand: neyther hath any Heretike*, as witnesseth D. Luther M. Whites chiefe reformer, *at any tyme beene ouercome by force and subtilty, but by mutuall dissentions. Neyther doth Christ fight with them otherwise then with a spirit of giddinesse & disagrement.* By all which it most manifestly appeareth, that there was neuer any holy Father or Doctor, Archbishop or Bishop, Priest or Prelate famous for life and learning within the compasse of the last thousand yeares, in the whole world, a member of *M. VVhites* Church, or a Protestant: nor neuer any Generall or Prouinciall Councell, eyther before or after, of *M. VVhites* profession; nor for the future can be, as our owne learned brethren acknowledge and confesse.

*Bellum quinti Euangelij. 143.*

*Conrad. in Catalog Hæretic. pag. 854.*

*Pappus in epist. hist. pag. 279.*

The Protestāt Author *in Spongia Laconici Anti-sturmij aduersus Danæum. pag. 44.*

Syr Edwyn Sands in his Relation.

*Luth. tom. 3. VVit. in Psalm. 5. fol. 166. & tom. 5. VVit. in Galat. cap. 5. f. 416.*

# THE THIRD CHAPTER.

## IN WHICH

*Is shewed, that there was neuer any Pope, Emperour, King of England, or of any other Countrey, before* Martin Luthers *tyme, a member of* M. Whites *Church, or a Protestant. Nor euer any Nation conuerted from Paganisme to Christ by any of* M. Whites *Fayth and Religion.*

THEOPHILVS.

NOVV, *Samuel*, seing you haue in the precedent Chapter proued very exactly out of our owne learned Authours, that neuer any of the Archbishops of Canterbury, saue only Bishop *Cranmer*, were of the Protestãt Profession, whose names also to my great comfort & satisfaction you haue distinctly set downe; only it remayneth (you hauing

uing made mention, in the first Chapter, of *S. Siluester*, *S. Victor*, and *S. Gregory* Popes of *Rome*, from whom the Protestants declaime) you shew me also, which I much desire, Whether euer any of all the rest of the Popes (who are *S. Peters* true Successors) can be truly said to haue been members of M. *VVhites* Church, or a Protestant, who as I remember haue byn in number 236.

SAMVEL.

No: for although M. *VVhite* doth teach, that all the Popes of the first fiue hundred yeares were Protestants, yet he sayth this without any proofe at all. And our learned Protestant brethren, greater writers then he, and of more credit, do affirme the contrary. For M. *Napier*, as we haue related aboue, saith, *that from the yeare of Christ* 316. *God hath withdrawne his Church from open assemblies, to the harts of some particuler godlymen, during the space of* 1260. *yeares.* And likewise M. *Brocard* witnesseth, that the *Pope fell from Christ in the tyme of Siluester, and that for* 1260. *yeares the Church was oppressed and troden downe by the Papacy, euen from Siluesters tyme to these dayes.* And lastly M. *William Leigh* the Princes Caplaine, in his *Great Britaines great Deliuery*, printed 1603. affirmeth, *that the Popes euer since the first* 300 *yeares, haue been Diuells.*

*M. Napier vpon the Reuelations prop. 37. p. 68. See c 12. p. 261. 291.*

*Brocard vpon the Reuelat. fol. 110.*

THEOPHILVS.

2. I pray you set downe all the names of the Popes euen from *S. Peter* the first, to *Paul* the fift who now raignes?

SAMVEL.

Very willingly, *Theophilus*, and these they be.

| | | | |
|---|---|---|---|
| 1 | *S. Peter Apost.* | 6 | *Euaristus.* |
| 2 | *Linus.* | 7 | *Alexander.* |
| 3 | *Cletus.* | 8 | *Sixtus I.* |
| 4 | *Clemens.* | 9 | *Telesphorus.* |
| 5 | *Anacletus.* | 10 | *Higinius.* |

| | | | |
|---|---|---|---|
| 11 | Pius I. | 49 | Simplicius. |
| 12 | Ancietus | 50 | Felix III. |
| 13 | Soter. | 51 | Gelasius I. |
| 14 | Eleutherius. | 52 | Anastasius II. |
| 15 | Victor I. | 53 | Symmacus. |
| 16 | Zepherinus. | 54 | Hormisda. |
| 17 | Calixtus I. | 55 | Ioannes I. |
| 18 | Vrbanus I. | 56 | Felix IIII. |
| 19 | Pontianus. | 57 | Bonifacius II. |
| 20 | Anterus. | 58 | Ioannes II. |
| 21 | Fabianus. | 59 | Agapetus. |
| 22 | Cornelius. | 60 | Silverius. |
| 23 | Lucius. | 61 | Vigilius. |
| 24 | Stephanus I. | 62 | Pelagius I. |
| 25 | Sixtus II. | 63 | Ioannes III. |
| 26 | Dionysius I. | 64 | Benedict I. |
| 27 | Felix I. | 65 | Pelagius II. |
| 28 | Eutychianus. | 66 | Gregorius Magnus. |
| 29 | Caius. | 67 | Sabinianus. |
| 30 | Marcellinus. | 68 | Bonifacius III. |
| 31 | Marcellus. | 69 | Deusdedit. |
| 32 | Eusebius. | 70 | Bonifacius IV. |
| 33 | Melchiades | 71 | Honorius. |
| 34 | Silvester I. | 72 | Severinus. |
| 35 | Marcus. | 73 | Ioannes IV. |
| 36 | Iulius. | 74 | Theodorus I. |
| 37 | Liberius. | 75 | Martinus I. |
| 38 | Felix II. | 76 | Eugenius. |
| 39 | Damasus. | 77 | Vitalianus. |
| 40 | Siricius. | 78 | Adeodatus. |
| 41 | Anastasius I. | 79 | Domnus I. |
| 42 | Innocentius I. | 80 | Agatho. |
| 43 | Sozimus. | 81 | Leo II. |
| 44 | Bonifacius I. | 82 | Benedictus II. |
| 45 | Celestinus I. | 83 | Ioannes V. |
| 46 | Sixtus III. | 84 | Conon. |
| 47 | Leo Magnus. | 85 | Sergius. |
| 48 | Hilarius. | 86 | Ioannes VI. |

87 Ioannes VII.
88 Sisinus.
89 Constantinus.
90 Gregorius II.
91 Gregorius III.
92 Zacharias.
93 Stephanus II.
94 Stephanus III.
95 Paulus I.
96 Stephanus IV.
97 Adrianus I.
98 Leo III.
99 Stephanus V.
100 Paschalis I.
101 Eugenius II.
102 Valentinus.
203 Gregorius IV.
104 Sergius II.
105 Leo IV.
106 Benedictus III.
107 Nicolaus I
108 Adrianus II.
109 Ioannes VIII.
110 Martinus II.
111 Adrianus III.
112 Stephanus VI.
113 Formosus.
114 Bonifacius VI.
115 Stephanus VII.
116 Romanus.
117 Theodorus II.
118 Ioanes IX.
119 Benedictus IV.
120 Leo V.
121 Christophorus.
122 Sergius III.
123 Anastasius II.
124 Lando.
125 Ioannes X.
126 Leo VI.
127 Stephanus VIII.
128 Ioannes XI.
129 Leo VII.
130 Stephanus IX.
131 Martinus III.
132 Agapetus II.
133 Ioannes XII.
134 Benedictus V.
135 Ioannes XIII.
136 Domnus II.
137 Benedictus VI.
138 Benedictus VII.
139 Ioannes XIV.
140 Ioannes XV.
141 Ioannes XVI.
142 Gregorius V.
143 Siluester II.
144 Ioannes XVII.
145 Ioannes XVIII.
146 Sergius IV.
147 Benedictus VIII.
148 Ioannes XIX.
149 Benedictus IX.
150 Gregorius VI.
151 Clemens II.
152 Damasus II.
153 Leo IX.
154 Victor II.
155 Stephanus X.
156 Nicolaus II.
157 Alexander II.
158 Gregorius VII.
159 Victor III.
160 Vrbanus II.
161 Paschalis II.
162 Gelasius II.

163 Calixtus II.
164 Honorius II.
165 Innocentius II.
166 Celestinus II.
167 Lucius II.
168 Eugenius III.
169 Anastasius IV.
170 Adrianus IV.
171 Alexander III.
172 Lucius III.
173 Vrbanus III.
174 Gregorius VIII.
175 Clemens III.
176 Celestinus III.
177 Innocentius III.
178 Honorius III.
179 Gregorius IX.
180 Celestinus IV.
181 Innocentius IV.
182 Alexander IV.
183 Vrbanus IV.
184 Clemens IV.
185 Gregorius X.
186 Innocentius V.
187 Adrianus V.
188 Ioannes XX.
189 Nicolaus III.
190 Martinus IV
191 Honorius IV.
192 Nicolaus IV.
193 Celestinus V.
194 Bonifacius VIII.
195 Benedictus IX.
196 Clemens V.
197 Ioannes XXI.
198 Benedictus X.
199 Clemens VI.
200 Innocentius VI.
201 Vrbanus V.
202 Gregorius XI.
203 Vrbanus VI.
204 Bonifacius IX.
205 Innocentius VII.
206 Gregorius XII.
207 Alexander V.
208 Ioannes XXII.
209 Martinus V.
210 Eugenius IV.
211 Nicolaus V.
212 Calixtus III.
213 Pius II.
214 Paulus II.
215 Sixtus IV.
216 Innocentius VIII.
217 Alexander VI
218 Pius III.
219 Iulius II.
220 Leo X.
221 Adrianus VI.
222 Clemens VII.
223 Paulus III.
224 Iulius III.
225 Marcellus II.
226 Paulus IV.
227 Pius IV.
228 Pius V.
229 Gregorius XIII.
230 Sixtus V.
231 Vrbanus VII.
232 Gregorius XIV.
233 Innocentius IX.
234 Clemens VIII.
235 Leo XI.
236 Paulus V.

THE

THEOPHILVS.

3. This is very well indeed, *Samuel*; but I pray you, was *Constantine* our first Christian Emperour a Protestant, or a member of *M. vvhites* Church?

SAMVEL.

No, for M. *Napier* affirmeth, *that after the yeare of our Lord* 300. *the Emperour Constantine subdued all Christian Churches to Pope Silucster: from which tyme till these our dayes, the Pope and his Clergy hath possessed the outward and visible Church*: he attributed Primacy to the Roman Bishop before all, and therefore he is charged by *Frigeuillanus Gauius*, a famous man of our Congregation, to haue giuen power to the Beast. And lastly, he was stuffed with all kind of Popish superstitions.

*Napier vpon the Reuelat. pag.* 145. *Gauius in his palma Christi. ad Regem Angl. pag* 34 *Protestants Apology for the Roman Church. edit.* 2. *pag.* 275. 276. 177. & 278.

THEOPHILVS.

4. Was King *Kinegilsus* the first Christian King of the *VVest Saxons*, or West Countrey of *England*, a Protestant, or a member of M. *VVhites* Church?

SAMVEL.

No, for this King was so far drowned in Popery as he left his Kingdome, & became a Monke. He was conuerted by *S. Berin* sent into England by Pope *Honorius*, & as M. *Bale* reporteth *by his industry in the yeare* 635. *Dorchester with the Country therabout, vnder pretence of the Ghospel receiued the Papisticall fayth.* And M. *Fox* addeth, *that by his godly labours he conuerted that King* (to wit) *Kinegilsus to the fayth of Christ*. To M. *Cooper* this Blessed S. *Berin* was *a holy man*: to M. Godwin, *a very zealous and deuout man*: to M. Cambden, *admirably famous for the opinion of sanctity, and so addicted to the Popish Religion, that among other his miracles, it is sayd he walked vpon the sea to fetch his Corporas*: which miracle although M. *Fox* doth not deny, yet he affirmeth, *that it was not done for the holynesse of the man, or Corporas, but for the conuersion of the heathen*: which truly seemeth strang.

*Fox lib.* 2. *pag.* 110. & 134. *Bale Cent.* 13. *cap.* 4. *Fox Act. l.* 2. *c.* 112. *Cooper Chron. an.* 636. *Cambden in Brit.* 318. *Malmesb. lib.* 2. *Pontif. pag.* 241. *Fox lib.* 2. *pag.* 112 6

strang that God would worke so famous a miracle for the conuersion of the heathens to the Romish fayth, or as other of our brethren say, to the fayth and Religion of Antichrist. But to conclude, heer hence we infer that King *Kinegilsus* being a papisticall Monke, could not be a Protestant, or a member of M. *VVhites* Church.

THEOPHILVS.

7. Was King *Villiam* the Conqueror a member of M. *VVhites* Church, or a Protestant?

SAMVEL.

*Stow in Herald.* *Cambden in Brit.* *Greg. 7. lib. Ep. 11.* *Pariſ. anno. 1066.* *VVeſt. anno 1067.* *Pariſ. anno 1075.* No, for as *Stow* sayth, as soone as he had obtayned the victory, he sent *Heralds* standard to the Pope. And Pope Gregory the seauenth calleth King *VVilliam the mostlouing & principall sonne of the Roman Church*, He erected Monasteryes, one at *Battell* in *Sussex*, and another at *Cane* in *Normandy*, *that they might pray for the dead there*. He made his Daughter *Cecily a Nunne, he was present euery day at masse, and heard Mattins, Laudes, Euensong, with the other Canonicall houres*; *VVeſtm. anno 1085.* *Pariſ. anno. 1085.* *neither would he suffer euen vpon vrgent occasion and difficult affaires, himselfe to be hindred*. Immediatly before he dyed, *with great deuotion he lift vp his eyes to heauen, and holding his hands abroad sayd: I commend my soule vnto our* *Stow. pag. 174.* *blessed Lady Mary Mother of God, that she by her intercession and holy prayers, may reconcile me to her most deare Son our Lord Iesus Christ*. Out of all which we gather, that this King *VVilliam* the Conqnerour was neither a member of M. *VVhites* Church, nor a Protestant.

THEOPHILVS.

6. Was King *Henry* the eight after his reuolt from the Pope a Protestant, or a member of M. *vvhites* Church?

SAMVEL.

No, for as he was a sound Catholike before his reuolt and a writer against *Luther*, as all the Christian

stian world then knew, with this title in latin vpon his booke dedicated to the Pope, *This book to Leo the tenth King Henry the 8. doth send: In testimony of his fayth, and token of a friend.* For the which he receiued of the Pope to him and his successors for euer the glorious title of *Defender of the fayth*; Euen so after his reuolt, M. *Fox* auoucheth, *that he made it high treason to deny the reall Presence, and felony to defend the Marriage of Priests, breaking of vowes, or to condemne the Communion vnder one kind, priuate Masse, or auriculer Confession, without all benefit of abiuration, or Clergy*, which lawes were seuerely executed by him. Wherfore so far was King *Henry* the eight, from being a Protestant after his reuolt, that if M. *VVhite* had then liued, and written such a booke, & defēded it so obstinatly as he doth this of the *Way &c.* this King according to his owne lawes should haue cōdemned him as a Traitor, and burnt him as an heretike. Hence then we conclude, that King *Henry* the eight after his reuolt, was no member of M. *VVhites* Church, nor eyther before or euer after, till his dying day, a Protestant.

*Fox acts. pag. 1135.*

*Prudentiall Ballance cap. 16.*

THEOPHILVS.

7. Was there euer any King or Queene of any Country in the world, knowne to be a Protestant for the space of 150. yeares before King *Edward* the sixt, who died in the sixteenth yeare of his age, and to whome succeeded Queene *Mary*?

SAMVEL.

No indeed, for both *Stow*, *Holinshed*, and all ancient writers do witnesse, how they went to Masse were subiect to the Pope, worshiped Saints: in so much as M. *Napier* auoucheth, *that betweene the yeares of Christ* 300. *and* 316. *the Antichristian and Papisticall raigne began, raigning vniuersally, and without any debatable*

*Luther sayth*, that if we neglect the article of iustification we loose altogether: *in cap. 1. Galat.* *Napier vpon the reuelations pag.* 68. *contra-* M. *Fox sayth speaking of them*: That



they lacked the doctrine and knowledge in Christs Gospell, especially in the article of free Iustification by faith. And therfore, *sayth he*, they rāne the wrong way. Acts pag 133. And so our ancient Kings knew not the Protestant Ghospel.

How great the blindnesse & ignorance of these men was (*saith Fox*) who wanting no zeale, wāted knowledge, seeking their saluation by their meritorious deeds, which I write (*saith he*) here to put vs in mind, how much we at this present are bound to God for the tru integrity of his truth, hidden so long before to our fore-ancestors, & opened now to vs: I hie only lamēting to see them haue such workes & want our fayth, & vs to haue right fayth & want their workes. So *Fox* of our ancient Kings.

*contradiction* 1260. *yeares, Gods true Church most certainly abiding so long latent and inuisible.* And truly if there had byn any King or Prince, in the whole world of this our religion, such an eminent person could not but haue been knowne, and some mention would haue byn made of him in some one history or other, and so our Church should not haue byn inuisible as our owne Authors affirme.

THEOPHILVS.

8. But now deare *Samuel*, as before you haue particulerly set downe all the names of the Archbishops of *Canterbury*, who where all Catholikes; euen so now for my greater satisfaction I pray you set downe likewise all the names of the Kings of *England*, who were also of the same fayth and religion.

SAMVEL.

Well *Theophilus*, I am content, and will begin with those of the *VVest-Saxons*, who in processe of tyme became Monarches of the whole Kingdome: and these be their names.

| | | | |
|---|---|---|---|
| 1 | *Kinegilsus.* | 16 | *Ethelbert.* |
| 2 | *Senwalch.* | 17 | *Ethelred.* |
| 3 | *Sexburge.* | 18 | *Alfred.* |
| 4 | *Escuin.* | 19 | *Edward Senior.* |
| 5 | *Kentrony.* | 20 | *Athelstan.* |
| 6 | *Cedwalla.* | 21 | *Edmund.* |
| 7 | *Inas.* | 22 | *Edred.* |
| 8 | *Ethelard.* | 23 | *Edwin.* |
| 9 | *Cuthred.* | 24 | *Edgar.* |
| 10 | *Sigebert.* | 25 | *Edward.* |
| 11 | *Kenulph.* | 26 | *Egthred.* |
| 12 | *Brithicus.* | 27 | *Edmond Ironside.* |
| 13 | *Egbert.* | 28 | *Canutus.* |
| 14 | *Ethelwulph.* | 29 | *Harold.* |
| 15 | *Ethelbald.* | 30 | *Hardy-Canutus.* |

*Edward*

| | | | |
|---|---|---|---|
| 31 | *Edward Confessor.* | 43 | *Edward III.* |
| 32 | *Harold II.* | 44 | *Richard II.* |
| 33 | *VVilliam Conqueror.* | 45 | *Henry IV.* |
| 34 | *VVilliam Rufus.* | 46 | *Henry V.* |
| 35 | *Henry I.* | 47 | *Henry VI.* |
| 36 | *Steuen.* | 48 | *Edward IV.* |
| 37 | *Henry II.* | 49 | *Edward V.* |
| 38 | *Richard Cordelyon.* | 50 | *Richard III.* |
| 39 | *Iohn.* | 51 | *Henry VII.* |
| 40 | *Henry III.* | 52 | *Henry VIII.* |
| 41 | *Edward I.* | 53 | *Edward VI.* |
| 42 | *Edward II.* | 54 | *Mary.* |

## Thirteene Kings of *Kent*.

| | | | |
|---|---|---|---|
| 1 | *Ethelbert.* | 8 | *Edbert.* |
| 2 | *Edbald.* | 9 | *Edelbert.* |
| 3 | *Ercombert.* | 10 | *Alricus.* |
| 4 | *Egbert.* | 11 | *Edilbert Pru.* |
| 5 | *Lotharius.* | 12 | *Cuthbert.* |
| 6 | *Edricus.* | 13 | *Baldred.* |
| 7 | *VVithred.* | | |

## Nine Kings of the *East-Saxons*.

| | | | |
|---|---|---|---|
| 1 | *Sebert.* | 6 | *Senfred.* |
| 2 | *Sigebert.* | 7 | *Offa.* |
| 3 | *Sigher.* | 8 | *Selred.* |
| 4 | *Sebba.* | 9 | *Swithred.* |
| 5 | *Sighard.* | | |

## Thirteene Kings of the *East-Angles*.

| | | | |
|---|---|---|---|
| 1 | *Redwald.* | 8 | *Adulph.* |
| 2 | *Larpwald.* | 9 | *Edwald.* |
| 3 | *Sigebert.* | 10 | *Beorna.* |
| 4 | *Egrice.* | 11 | *Ethelred.* |
| 5 | *Annas.* | 12 | *Ethelbert.* |
| 6 | *Athelbere.* | 13 | *Edmund.* |
| 7 | *Ethelwald.* | | |

Seauenteene Kings of the *Mercians*, or *Middle Ergland*.

| | | | |
|---|---|---|---|
| 1 | *Peda*. | 10 | *Kenulph*. |
| 2 | *Vlulsher*. | 11 | *Kenelme*. |
| 3 | *Ethelred*. | 12 | *Ceolwulph*. |
| 4 | *Coenred*. | 13 | *Bernulph*. |
| 5 | *Ceolred*. | 14 | *Ludecan*. |
| 6 | *Ethelbald*. | 15 | *VVithulph*. |
| 7 | *Bernred*. | 16 | *Berrulph*. |
| 8 | *Offa*. | 17 | *Burdred*. |
| 9 | *Egfort*. | | |

Eighteene Kings of *Northumberland*.

| | | | |
|---|---|---|---|
| 1 | *Edwin*. | 10 | *Ceolwulph*. |
| 2 | *Oswald*. | 11 | *Egbert*. |
| 3 | *Osuin*. | 12 | *Oswald*. |
| 4 | *Osuy*. | 13 | *Mollo*. |
| 5 | *Egfrid*. | 14 | *Alred*. |
| 6 | *Aldrid*. | 15 | *Ethelbert*. |
| 7 | *Osired*. | 16 | *Alswald*. |
| 8 | *Kenred*. | 17 | *Osired II*. |
| 9 | *Osrie*. | 18 | *Athelred*. |

Note that in the 6. age were conuerted those of *England* by Monkes sent from the Pope S. *Gregory Cent*. 6. *cap* 2. In the 7 age those of *Francia* by S. *Kylian* sent by the B. of Rome. *Cent*. 7. *c*. 2. In the 8 age a great part of *Germany* was cõuerted by S. *Boniface* sent by Pope *Gregory* the second.

Thus you see *Theophilus*, that all the Kings of England were Catholikes saue King *Henry* the eight who was no Protestant, and King *Edward* the sixt who was but a child, and Queene *Elizabeth* a woman: yea such a Catalogue might be made of the Kings of *France*, of *Spayne*, *Portugall*, *Bemeland*, *Poland*, *Hungary*, *Denmarke*, *Sweden*, *Scotland*, *Ireland*, & all other Christian Kingdomes, with all the Christian Emperors both of the East and West, of whom altogeather neuer a one is to be found before *Luther*, who

In the 9. age were conuerted the *VVandales*, *Pulgarians*, *Sclauonians*, the *Danes*, & *Moranians*, & all adioyned to the Church of Rome. *Cent*. 9. *c*. 2. In the 10. age many Kingdomes were conuerted by the labour of *Henry* the first Emperour, *Adalbert* Arch-priest of the *Bohemians*, and *Methodius* of the *Moranians*. *Cent*. 11. *cap*. 2. In their 11. age were conuerted the *Hungarians*, to whome were graunted Bishops, at the request of their King S. *Stephen*

*Stephen* In the 12. age were conuerted the *Noruegians* by *Adrian* the 4. before he was Pope. *Platina in vita Adria. 4.* In the 13. age many *Tartarians* were conuerted by two *Dominicans* sent from the Pope, at the requeſt of their Emperour whom they call the Great *Cham*. So writeth *Paulus Venetus* implyed in this buſines. In the 14. age *S. Vincent* a Dominican conuerted 25000. partly Iewes, partly Sarazens, to the Romiſh fayth, as witneſſeth *Antoninus* a writer of that tyme, 3. *part. Hiſt. tit.* 23 *c.* 8. §. 4.

who euer was a Proteſtant, much leſſe a true mēber of *M. VVhites* Church or fantaſticall Congregation.

THEOPHILVS.

9. Was there euer any Kingdome, Prouince, Empire, or Nation conuerted by Proteſtant Preachers?

SAMVEL.

No indeed, neuer any: for *Symon de* (a) *Voyon* one of our learned brethren writeth, that *when Pope Boniface was inſtalled in his Papall Throne then falshood got the victory; then was the whole world ouerwhelmed in the dregs of Antichriſtian filthines, abominable ſuperſtitions, and traditions of the Pope; then was that vniuerſall Apoſtacy made from the fayth, foretold by S. Paul.* So far he. And then, and after we willingly (b) confeſſe, that the Bulgarians, Sclauonians, Polonians, Danes, Morauians, *and ſundry Kings and Kingdomes were conuerted by Papiſts: we acknowledge alſo, that the* Bohemians, *the* Normans, *the* Sueuians, *the* Noruegians, Liuonians, *and* Saxons, *were brought to Chriſt from Paganiſme, by their labour and preaching.* And now alſo in this our age we do not deny, that the (c) Ieſuits haue filled *Aſia, Africa*, and *America* with their Idols: but when we haue acknowledged all this, to wit that the Papiſts haue conuerted all Nations & Kingdomes and we none; yet togeather with *M.* (d) *VVhitaker* we are forced to affirme, that al theſe Conuerſions after *Gregory* haue not been pure, but corrupt, and yet ſufficient to ſaluation, according to (e) *D. Field*,

(a) *In his catalogue of the Doctors of Gods Church in the Epiſtle to the Reader.*

(b) *Proteſt. Apol. for the Roman fayth. pag.* 299.

(c) *Symon Lithus in reſp. alter. ad Gretz. Apol. pag.* 331.

(d) *VVhit. de Eccl. contra Bell. p.* 136.

(e) *Field of the Church lib.* 3. *c.* 46. *pag.* 182.

THEOPHILVS.

10. Was there euer any Proteſtant King, Prince, or Queene, who leauing their Kingdomes, and

worldly pleasures, became religious persons to serue God more exactly?

SAMVEL.

*Theophilus*, my answere is negatiue to his your Interrogation, seeing that we esteeme and iudge this kind of life, as fooliſh and superſtious. But I remember that among the Papiſts this deuotion hath byn very frequent. For Father *Fox* relateth, *how that eight Kings of England only, left their Kingdomes and became Monkes, whoſe names are theſe, K. Kinegilſus, K. Ceadwall, K. Inas, K. Ethelred, K. Sigebert, K. Coenred, K. Offa, K. Edbert*, of whom he ſayth, *that it is moſt like they did it for holyneſſe ſake, thinking in this kind of life to ſerue and pleaſe God better, or to merit more: but in this* (ſaith Fox) *they were deceiued*. To theſe we may ioyne 19. Queenes and Kings daughters, whom *M. Fox* alſo confeſſeth, *to haue left their Royall eſtates and becom Nuns*. And he rehearſeth out of an ancient Cronicle, *that in the Primitiue Church of England, Kings, Princes, Dukes, Earles, Barons, and Rulers of the Churches, incenſed with a deſire of heauen, labouring and ſtriuing among themſelues to enter into Monkery, into voluntary exile and ſolitary life, forſooke all, and followed the Lord*. This doth *Huntington* alſo and others write; all which ſmells of Popery. And hence we conclud, that there was neuer any Pope, Emperour, King of England, or of any other Countrey before *Luthers* tyme, a member of *M. VVhites* Church, or a Proteſtant, nor euer any Nation conuerted from Paganiſme to Chriſt, by any of *M. VVhites* fayth and religion: nor finally euer any Peere, Prince, or Princeſſe among the Proteſtants who left their Royall eſtate, imbracing a religious courſe of life, to ſerue God more exactly; although this kind of life among the Papiſts, hath been moſt frequent.

*Fox Acts. p. 133. 131.*

*Fox Acts pag. 134.*

*Fox Acts. pag. 137.*

THE

# THE FOVRTH CHAPER.

## IN WHICH

*Is shewed, that neyther the* Waldēses, Wickcliffe, Husse, Luther, Zuinglius, *the* Caluinists, Puritans, *nor* Brownists, *may truly be called members of* M. Whites *Church. And also it is declared, in what sect or Congregation* M. White *himselfe is to be placed.*

SAMVEL.

NOVV, seing you haue, *Theophilus*, asked many questions concerning those Protestants, whome the Papists make claime vnto, as though they were all theirs: Now in like manner I would you should inquire of those, whom some of ours chalenge for theirs, as though they were Protestants, which the Papists do deny. For in my small iudgment, this also belongeth to the visibility

sibility of M. vvhites professed company.

THEOPHILVS.

1. *Samuel*, I like very well this your proposition, and therefore I will demand, whether the *VValdenses*, and *Albigenses* who were all of one sect, as witnesseth D. *Fulke*, were Protestants or members of M. vvhites Church?

*Fulke de successione pag. 332.*

SAMVEL.

Verily, when I read M. *vvhites* booke, he had almost deceiued me, for out of his maimed & mangled relation, he might seduce any, and make him believe, that they were Protestants, but perusing other greather Clarkes of our Church then he is, I auouch, that they were neyther Protestants, nor members of M. *vvhites* visible company. For famous *Iewell* disclaimeth from them, and sayth expresly, *they be none of ours*: and learned *Osiander* affirmeth, *that their opinions were absurd, wicked and hereticall; they admitted* (sayth he) *no admonition, but persisted in their errours and wickednesse*; and further he calleth them *an Anabaptisticall Fury*: and therefore worthily our learned *Pantaleon* numbreth them amongst *Heretikes*.

*Iewel in the defence of Apology. pag. 84.*
*Osiander Cent. 13. pag. 329.*
*Pantaleon in Chron. pag 93.*

THEOPHILVS.

2. Was *Iohn VVickcliffe* a Protestant, or a member of M. *vvhites* Church?

SAMVEL.

No, for he believed that *Order*, *Penance*, *Confirmation*, *and extreme-vnction are Sacraments*: and so differing in foure essentiall points according to M. *vvhite*, could not be of our religion. Secondly he condemned *lawfull oathes*, *sauouring* (sayth *Osiander*) *therein of Anabaptisme*. Thirdly, he taught also, *that all things come to passe by absolute necessity*, *which is Stoicall*. Fourthly, *he did not vnderstand*, *nor hould the Iustice of sayth*, according to our learned *Melanthon*, who also sayth

*VVicklif. in positi. super 1. Cor. Osiand. Epist. Cent. 9. 10. 11. pag. 459. & Cent. 15. pag. 457. Melanthō in Ep. ad Freder. Miconium in lib. Ep. Zuinglij & Oecolāpadij p. 622.*

sayth of him, *I haue found in him many errours, wherby one may iudge of his spirit.*

THEOPHILVS.

3. Was *Iohn Husse* a Protestant, or member of *M. VVhites* Church?

SAMVEL.

No, For *Father Fox* affirmeth, *that he beleiued seauen Sacraments, Transubstantiation, the Popes Primacy, and the Masse it selfe he sayd to his dying day.* And Doctor *Luther M. vvhites* first reformer sayth, that *the Papists burned Iohn Husse, when as yet he departed not a fingers breadth from the Papacy, for he taught the same which the Papists do, only he found fault with their vices and wicked life; against the Pope he committed nothing.*

*Fox Act. p. 216. 109. M. Iacob in his defence pag. 13. Fox p. g. 227. Luth. in coll. Germ. cap. de Antichristo.*

THEOPHILVS.

4. Was Doctor *Luther* a member of *M. VVhites* visible company, or a Protestant?

SAMVEL.

No, for although *M. VVhite* make him his first Reformer, yet Doctor *Luther* himselfe disclaimes from *M. VVhite*, and all those who are of the Church of *England* in these words: *we censure in earnest* (sayth he) *as Heretikes and Alienes from the Church of God, all Zuinglians, and Sacramentaries* (vnder whom *M. VVhite* and other *Puritanes* with Protestants are comprehended) *who deny Christs body to be eaten by the carnall mouth, in the venerable Eucharist.*

*Luther contra art. Louaniens. thes. 17. tom. 2.*

THEOPHILVS.

5. Was *Zuinglius* a Protestant, or member of *M. VVhites* Church?

SAMVEL.

No, for Doctor *Luther* hath condemned him *as an heretike*, and accounts him *Blessed that standes not in his way*, exhorting euery one to fly his bookes,

*Ep. ad Iacob. presbit. Eccles. Bremensis de cœna Domini. To. 2. Ger. fol. 182, 290.*

*Luth. tom. 2. cap. de Aduersarijs:*

no otherwise then the poyson of the Diuell of hell. He is a man (sayth he) so vntoward, that he hath lost Christ wholly: and I confesse (sayth Doctor Martin) ingenuously, that I cannot place him now among Christians, he teacheth no article of the Christian sayth truly: and is seauen tymes worse then when he defended the Popes sayth, and religion; God is a iust Iudge, and his Iudgmens are right, who suffereth not the blasphemers and contemners of his word to go vnpunished, but to perish miserably. And lastly, to this end he might bring others to his error, he went to the wars, and there was slaine and dyed like a thiefe: and this was the end of M. VVhites second Reformer, whom I thinke for very shame he will neuer chalenge eyther for a Protestant, or member of his Church.

THEOPHILVS.

6. Was *Caluin* a Protestant, or a member of *M. VVhites* Church?

SAMVEL.

*Stancarus l. 4. cont. Calu. N. 4.* Auditores (*inquit Bladrata Arianus*) ad vnicum Caluinum relegamus, qui veteres Scriptores palàm carpit, quòd hunc locum (*Ego & Pater vnum sumus*) ad vnitatem Essētiæ detorserint

*In disput. Albana. In Actis 2. diei. Schlusselburge lib. 2. art. 9. Theol. Calu. fol 72.* The booke, *Caluinus Iudaizans* sheweth, that as concerning the Mistery of the Blessed Trinity Caluin was rather a Iew, then a Christian.

No, for *Franciscus Stancarus* his Censure of *Iohn Caluin* is this; *Beware* (sayth he) *o Christian reader, and chiefly all you Ministers, I say, beware of Caluins bookes, and especially of the articles of the Trinity, Incarnation, and Mediator, of the Sacrament, of Baptisme, and Predestination, for they contayne impious doctrine and Arian blasphemies, that it seemeth that the spirit of* Seruetus *who was burnt, according to the Platonists opinion, hath passed into* Iohn Caluin. And learned *Schlusselburge* another of our brethren sayth: *God that would not be mocked by men, hath shewed his Iudgment in this world against Caluin, visiting him by the scourge of his fury & horribly punishing him before the day of his death, for he strooke this Sacramentary Heretike in such sort, as he dyed desperate, swearing and calling vpon the Diuell to whom he gaue vp his wicked ghost.*

THEOPHILVS.

7. Are the Puritanes, or Caluinistes abroad members of *M. VVhites* Church?

SAMV-

SAMVEL

No, for *M. Sheutz* a most learned Protestant affirmeth, *that the Sacramentaries, or the Caluinist and Puritan doctrine, is a sinke whereunto many Heresies flow. The last wrath of Sathan which he exerciseth against Christ in his fury:* Who finally addeth that, *whosoeuer taketh part with the Sacramentaries* (or Puritans) *is a manifest and sworne enemy of God, and he hath forsaken his fayth, which he promised Christ in baptisme.*

*Ioan. Schutz. in 50. causis in præfat. A. B. littera Q. 3.*

THEOPHILVS.

8. Are our home Puritans members of *M. VVhites* Church?

SAMVEL.

No, for these be their wordes against *M. VVhite* and his Protestant brethren: *VVe* striue* (say they) *for true religion; as our lackes are many, so many religions are mixt togeather: Christs religion is fondly pached togeather with the Popes, ioyning fire and water, heauen and hell togeather.* And againe. *The Protestants prescript forme of prayer and seruice is all full of corruption, in all the order of their seruice there is no edification but confusion. And many things in the Communion booke be such, as are contrary and against the word of God. They put no difference betwixt truth and falshood, betwixt Christ and Antichrist, betwixt God and the Diuell. Their Clergie are an Antichristian swinish rable, enemies of the Ghospell, most couetous wbreches, and Popish Priests, the conuocation house of the Diuell, Beelzebub of Canterbury the chiefe of the Diuells.*

Lutherani Sacramentariorum errorem clamitant non amplius simplicem & vulgarem errorem esse, sed blasphemam multarum horribilium hæresum defensionem: Omnipotentiæ item & veritatis Christi abnegationem, & præparationem ad Nestorianam, Arianam & Turcicam impietatem, blasphemiam deniqs in Christum qua fidei Christianæ articuli horrendum in modum peruertantur & adulterentur. *Tigurini in præfat. Apologetica. Ibid. Admon. 32. Ibidem. pag. 2. Gilby pag. 29. Dangerous Positions lib 2. cap. 9. & Cap. 11.*

THEOPHILVS.

9. Are the *Brownists* members of *M. VVhites* Church?

SAMVEL.

No, if *M. VVhite* himselfe be a member of the Church of *England*, as he would make vs beleiue. For *M. Barrowes* a principall Doctor amongst them of

*Bernard Minister of Worsop, in his book of the Separists Schisme pag. 72.*

the *Brownisticall* Confraternity, enobleth them with these glorious titles. *Ministers (sayth he) of the Church of England are Ægiptian Enchanters, limmes of the Diuell, Sycophantes, Angells of hell, vpon whom are the vttermost deceits and effectuall delusions of Sathan.* And M. *Ainsworth* another famous man of this Sect affirmeth, *that the true light of the Ghospell is not yet risen among them: That the ministery is an Antichristian Clergy; That the Ministers deceiue the people, and preach lies in the name of the Lord.*

THEOPHILVS.

10. But now *Samuel* to conclude, I would gladly know the Church, in the which we might place M. *VVhite* himselfe, seeing that we cannot find any one that euer was of his fantasticall Church, frind or foe, man, woman, or child, for the space at the least of 1500. yeares?

SAMVEL.

(a) *And this* (sayth M White) *is a sufficient token of our holynesse, and hereby We know our selues to be the Saints of God.* White *of the Church. pag.* 219.

(b) *Our breach* (saith M. White) *toucheth only some particuler men in matters not concerning fayth. pag.* 149. So that in matters of fayth according to M White, both Lutherans & Caluinists, Protestants and Puritans agree well togeather, and M. White with them all.

Indeed *Theophilus* you say well; but truly to answere this question, I thinke none more fit then M. *VVhite* himselfe.

THEOPHILVS.

11. Well then, by your fauour *Samuel*, I will propound to him this question in these words: M. *VVhite* of what Church are you, or to what society do you ioyne your selfe in matters concerning Religion? Marry Syr, I *Iohn VVhite* answere: (a) First, that I am a Saint in the Church of the *Lutherans* with D. *Luther*. Secondly, I am a Saint in the Church of the *Zuinglians* with learned *Zuinglius*, and so a *Puritan*, and a *Brownist* with all them of these professions. And lastly I am a Saint in the Church of *England* with famous *Tyndall*; for none of al these (b) do differ in any point of faith and religion. *And after* 1500. *yeares were expired, God raised Luther, Zuinglius, and Tyndall to call his people out of Babylon: and the reformation which they brought in was wished for, and desired long before.* And this is my Confes-

sion

sion which may be gathered out of my owne booke in these places (c) without any change in substance.

(c) *VVhite in the VVay. p. 363. 394.*

SAMVEL.

Why this is wonderfull strange *Theophilus*.

THEOPHILVS.

12. Yea *Samuel*, and therefore out of this doctrine I inferre, that seeing *M. VVhite* knoweth and professeth himselfe to be a *Lutheran Saint*, a *Sacramentary Saint*, a *Browniſtical*, *Puritanicall*, & a *Proteſtanticall Saint*, that all these glorious titles with the which naturally these Saints do ennoble them, who are of contrary professions, which neuertheleſſe Saint *Iohn VVhite* doth imbrace, are also in some eminent degree due and worthy to be applied to this our illustrious and learned Saint *Iohn vvhite*, who is the first *English* Reformer, whom euer I read to haue canonized himselfe for a Saint.

SAMVEL.

Good *Theophilus* what titles be these?

THEOPHILVS.

13. *Samuel*, you shall presently vnderstand by these three or foure Qeſtions. For first I will aske Doctor *Luther* and his followers; Is *Iohn VVhite* for beleiuing as the Sacramentaries do, a member of their Church and a Saint? No truly, will Doctor *Luther Iohn vvhites* cheif Reformer with his followers, say; but rather he is *an Heretike*, *An alien from the Church of God*, *A driuer away from Chriſt*, *A deceiuer and murtherer of ſoules*, *An Idolater*, *A corrupter of Gods word*, *A blaſphemer*, *Guilty to himſelfe of all Impiety*, *A Prophaner of the Sacraments, and one of the moſt vile ane piſtilentmen that treadeth vpon the ground. No more to be numbered among Chriſtians, but to be enrolled among them who are called Turkes, and baptized Iewes; a Saint replenished with all the Diuells in hell, in whom the Diuell dwelleth both now and euer, hauing*

See D. *Luther cont. art. Loua. theſ. 27. tom. 2. & tom. 7. VVit fol. 381. 382.* See *Iohn Iezler lib. de diuturnitate Belli Euch. p. 77. 102. 93.* Idem p 57. Weſtphalus contra Lascum an 57. Martyres Anglos, atq; Gallos Diaboli martyres nominat.

Theolog. Tigurin. tract. 3. contra supremâ Lutheri confessionem. pag. 61.

*huing his blaspemous breſt insathanized, and superſathanized, in his mouth Sathan bearing rule, being infused, perſused, and transfused into the same.* Thus far Doctor *Luther* with his adherents, concerning the sanctity of this his Proselite *Iohn vvhite*, as he is of the brood of *Caluin* and *Zuinglius*.

SAMVEL.

O Lord, *Theophilus*, who would haue thought that *M. vvhite* had pickt out Doctor *Luther* to be his chiefe Reformer, by whom he and his adherents are so deeply charged to be of the damned Crew, vnlesse it had beene printed in their owne bookes. But go forward.

THEOPHILVS.

14. Secondly, is *M. vvhite*, for believing as *Luther* did, and his followers, a Member of the true Church of Christ, and a Saint? No truly; if we may believe his owne brethren, who are, as he sayth, of the same Iudgment with him, concerning the doctrine of the true Religion. For worthy *Caluin* auoucheth, that this *Iohn vvhite*, as he is *Luthers* follower, *is a giddy fellow, a Cyclope, a franticke beast, prodigiously blind, desperatly impudent, nothing els but a falsifier, & a wicked calumniator, froward proud, and so arrogant, that he knowes not those things that children are taught in their Catechismes, a brutish man, not hauing one drop of modesty or honesty within him.* And others auouch, that he teacheth *doctrine deuised by himselfe, the first Ghospell, the excrements of the Diuell, wherewith he delights himselfe.* And heere hence it is, that *Beza* crieth out, saying, *And canst thou longer (O Germany) heare these monsters?*

Caluinus proclamat omnes Lutheranos Hæreticos, qui recusant, damnatâ sententia Lutheri, ei parere. i. Sacramẽtariæ doctrinæ subscribere. *In admonit. vltima ad Vvestphalum.*

*Calu. admonit. 3. ad Ioachimum Vvestphalum. & contra Heshusium Calu.* vocat illos homines proteruos, improbos, rabiosos, mancipia Sathanæ, quos Diabolus horribili modo fascinauerit, canos nebulones & impuros spiritus.

*See Iohn Schutz in serpente antiquo p. 78.*

*Beza in the Acts of the Conference at Montisbegard.*

SAMVEL.

Truly this is admirable, and my selfe would neuer haue believed it vnlesse you had quoted *Beza* and *Calains* bookes, in the which all these titles are to be found.

THEO-

THEOPHILVS.

15. Thirdly, is *Iohn vvhite* a true member of Christs Church, and a Saint, according to the censure of his Puritan brethren in *England*, as he is a Protestant? No verily, for according to them he *hath imbraced that doctrine which is a hotch-potch of Christ and Antichrist, of God and the Diuell, and that he may iustly suspect himselfe to be a halting Neuter all, who seeketh nothing, but like a greedy dogge to fill his owne paunch, a desperate and solorne Atheist, of a Cursed, Vncircumcised, and Murthering generation, nothing els but a bloudy soule-murtherer, and a sacrilegious Church-robber*; for thus they speake of the most of the Protestant Ministers. Dangerous positions lib. 2. cap. 9. & 13.

SAMVEL.

Well *Theophilus, M. vvhite* I see is no Saint, as you haue learnedly declared out of all them whom he seemeth most to admire & imbrace, as brethren of his own supposed Church, albeit truly as we haue seen they be none of his; for whilst he would take part with all, who so much iarre and disagree togeather as heauen and hell, God and the Diuell, he excludes himselfe from the sincere participation of euery one in particuler: and therfore truly *M. vvhite* can neyther be called precisely a *Lutheran* with the *Lutherans*, nor a *Zuinglian* with the *Zuinglians*, nor a Parlamentary Protestant with them of *England*, nor a *Caluinist* or a *Puritan* with the *Geneuians* abroad, or the *Sabbatharians* at home; but rather a mish-mash and hotch-potch of all these togeather, and so as he is a *Lutheran*, he wars against himselfe as he is a *Caluinist*, and as he is a *Caluinist* against himselfe as a *Lutheran*, and as he is a *Puritan* aginst himselfe as a *Parlamentary Protestant*, and as a *Parlamentary Protestant* against himselfe as a *Puritan*. Wherefore if euery Kingdome in it selfe deuided cānot long stand, but perish: how can we expect any other of poore M. *vvhite*, being so contrary to himselfe, if he do not

[reclaime,

reclaime, but that one part of him will teare asunder and deuoure another, till at last he be vtterly torne in peeces, and wholly consumed. Out of which we gather by the way, that he is so far of from being a true member of any Church, as no one Church can iustly make any claime vnto him. For as he is of the Church of *England*, he is condemned to be an Heretike by D. *Luther*; as he ioynes himselfe with *Luther* against the articles, he is accursed and cast ouer to the Diuell by the Church of *England*: And lastly, as he is a *Puritan* in many old rotten Heresies, he is ouerwhelmed with many Heretical titles, God knowes to his little solace and comfort: For according to M (a) *Oliuer Ormerod*, as he is of the *Puritan* faction, he hath shaked handes with all the professed enemies, condemned rebells and runegates, Apostata's of the Church of God, whose names as vnworthy the text you may see set downe in the Margent.

(a) M. Oliuer Ormerod *sayth*: *That* the Puritans haue ioyned themselues with the Pharisies, Apostolikes, Æriãs, Pepuzians, Petrobusians, Florinians, Cerinthiãs, Nazarens, Begardines, Ebionites, Catabaptides, Enthusiasts. Donatists, Iouinianists, and Catharists. *In his discouery of Puritan-Papisme. dial. 1. f. 5.*

THEOPHILVS.

16. Truly *Samuel*, this is strange, that M. *VVhite* should make challenge to all these who so deeply charge him to be one of them, who are destinated to be infernall fuell, for the euerlasting, torméting, consuming, and neuer to be consumed fire of hell. But I pray you marke a little, and you shall see that he is no more bráded with the markes of Heresy by these his owne associates, then by the most holy Fathers, and famous doctors of the Primitiue Church: so that hence we may infer, that both ancient and moderne, friends and foes, mother and brethren, true beleeuers, and Heretikes do all conspire to make poore *Iohn VVhite* Minister at *Eccles* (his owne malice & madnesse so deseruing) to be one of the *Damned Crew*.

SAMVEL.

If this be so, *Theophilus*, as you report, I will neuer

neuer hereafter thinke that *M. White* is any fit man to write against Papists: For in giuing so much aduantage by his spirit of contradicting, lying, rayling, and vnsincere dealing, as euery where appeares in his booke, he not only discredits himselfe, but disgraceth also mightily the whole Protestant cause, in so much as if euery one would follow his foolish braine, the poore vnlearned people should be so deluded with such lies, corruptions, and contradictions, that they could neuer know what to belieue at all; which is the next way to make the more simple, eyther to wauer, or to fall *into meere Atheisme and flat Infidelity, and to credit nothing, but what they list themselues*, which many already haue begun to do, as learned *Melancthon*, *Sebastian Castalio*, *Georgius Maior*, and many of our famous brethren do witnesse.

*Bullinger*. Ipsi Euãgelici acriter inter se pungunt & pugnant &c. Cõmouet vehemens & implacabilis hæc dissentio non paucos, adeo vt animum veluti despondětes dicant se posthac nihil amplius nisi quod ipsis libeat credituros. *ita Bullinger in his fundamentum fidium. 1. part. cap. 1. pag. 5.*

THEOPHILVS.

17. Well then *Samuel*, I will now set downe those points, for the which in the ancient Heretikes *M. White* is branded with that vgly name. And first, he will not allow of prayer for the dead; but this was (a) condemned of the Primitiue Church in *Ærius* an Heretike of that tyme: For *M. Fulke* sayth: (b) *I will not dissemble that which you thinke the greatest matter: Ærius taught, that prayer for the dead was vnprofitable, as both Epiphanius and S. Austin do witnesse, which they account for an error* Secondly, *M. White* is condemned for an Heretike in the same *Ærius*, for denying *that the Sacrifice of the Altar may not be offered for the deceased*. For *M. Fields* words be these: (c) *The eleuenth is the Heresy of Ærius; he condemned the custome of the Church, in naming the dead at the Altar, and offering the* * *Sacrifice of the Eucharist, that is of thanksgiuing for them*. Thirdly, ijs

(a) *D. Fulke sayth* that Hierome and Chrysostome allowed prayer for the dead, and that it was the common error of that tyme. *In his confutation of Purgatory pag. 78. 320 326.*

(b) *Fulke in his answere to a counterfeit Catholike p. 44 45.*

(c) Non temere (*inquit Chrysostomus*) hæc ab Apostolis sancita fuerunt, vt in tremēdis mysteagatur commemoratio: sciunt enim illis inde multum conferre lucrum, multam vtilitatem. *Hom. 69. ad populum Antioch. Field of the Church. lib. 3. cap. 29. p. 138.* * *Athanasius ait*, Incruentæ hostiæ oblatio propitiatio est. *in serm. de defunctis apud Damascenum. Cyril. Cath. 5. Mistagogica.*

Thirdly *M. vvhite* is condemned in the Heretike called *Vigilantius*, for condemning prayer to Saints. Last of all, saith *M. Fulke*, (d) *Vigilantius shal be brought in, who wrote against Invocation of Saints, him Hierome reproueth.* Fourthly, *M. vvhite* is condemned in those Heretiks, who taught that God doth commaund somewhat that is impossible. *Hierome*, *saith* (e) *Christofer Hoffman, hath writen; Be he accursed who sayth that God commaundeth any thing that is impossible. But wherfore do not we pronounce* (f) *Hierome to be accursed who so audaciously believeth that which is contrary to God.* Fifthly, *M. vvhite* is condemned in the *Eunomians, and Vigilantians*, of whom and such like this is S. (g) *Austines* sentence and censure: *VVe believe* (sayth S. Austine) *that the bodies of Saints, and specially the Reliques of blessed Martyrs are most sincerely to be honored, as the members of Christ: if any believe otherwise we do esteeme him to be no Christian, but rather an Eunomian or a Vigilantian.* Now these being the condemnations and curses of the Primitive Church, thundred out against Heretikes in that tyme, who will not wonder to see, that *M. vvhite* doth not only not feele himselfe most deeply wounded with the print of these so many (h) *vgly and damned Heresies*, but that he also writeth the quite contrary (to wit) that the Primitive Fathers who haue branded him with all these Heretical badges, were of his neuer knowne profession, and religion.

(d) D. *Fulke vt supra pag.* 46.

(e) Hoffman in his comment. de pœnitentia.

(f) S. *Basil in illud* (*Attende tibi*) It is a wicked thing to say, that the commaundements are impossible.

(g) *Aug. lib. de natura & gratia c.* 42. *Augustin. de Eccles. Dogmat. cap.* 73.

(h) *The Apology of the Church of England sayth part.* 1. *pag.* 28. 29. that heresy is a forsaking of saluation, a renouncing of Gods grace, a departing from the body and spirit of Christ.

Nemo tam impius est, quem hæreticus impietate non vincat *S. Hierome lib.* 7. *in Iesiam.*

Si enim hæretici sunt, Christiani esse non possunt. Tertullian. de Præscript cap. 37. Cyprian de vnitate. & Hieron. contra Luciferianos. The name of Christ only (*sayth S. Austine*) is found among Heretiks who will haue themselues called Christians: but Christ in very deed is not among them. *Aug in Enchirid. ad Laurent. cap.* 5.

SAMVEL.

Good *Theophilus*, let me heare no more of this stuffe, but suffer me to conclude this Chapter, and accept herein of myresolution, which is, that I will neuer believe *John VVhite* hereafter, but will esteeme him not only for no Saint, or member of Christs Church, but for a most prophane fellow, and a most vntrue writer, in saying that the reformed brethren and Churches do not differ in any point of

of religion; for besides all these irreconcilable iarres which you haue here recounted, worthy (a) *Eckard* a most learned Protestant, affirmeth that the Reformers no lesse disagree among themselues in fundamentall points of religion, *then fire and water light and darknesse, heauen and hell, God and the Diuell.* And because *Iohn White* will not see this (which is so manifest) he is termed by this famous man his brother, *a blind and block-headed* (Minister.) And so for a farwell I detest hereafter this Minister *Iohn White*, and all his negatiue Church and Congregation, his three contradicting Reformers, *Luther*, *Zuinglius*, and *Tindall*, with all his *Lutheran*, *Zuinglian*, and *Caluinisticall* Sanctity, seeing it is nothing els, as his owne brethren and Maisters confesse, but Heresticall, impious, blasphemous, Iewish, and Turkish Sanctity, Antichristian and Sathanicall Sanctity, vnfitter for damned Ghosts and vgly Diuells, then for the true members of Christs Church, his immaculate Spouse, from the which our Lord Iesus free both me, and all them, who are desirous to be true Saints in the true Church of God, in the which is only true sanctity.

(a) Ex quibus apparet (*Eckardus*) Caluinistas in Confessionis Augustanæ societatem admitti, nostramq; & illorũ Theologiam in æternum conciliari non posse, quod qui non videt, stupidus & cæcus est. *Et iterum.* Hæc sanè nemo, nisi leuissimus Epicureus, leuicula esse dixerit. Grauissima enim sunt, & Ecclesiæ atq; fidei nostræ fundamenta concernunt. *Ita Eckardus in Fasciculo Contr. in præfatione ad Ducem Saxoniæ.* Vide plura eiusdem farinæ in eadem præf.

THEOPHILVS.

18. Now *Samuel*, I like very well this your noble resolution, but if you will haue a little patience to confirme it the more, I will deduce certaine generall reasons out of all that which we haue hitherto related, to the end the doctrine may be the more exact and complete, and you your selfe receiue greater satisfaction, and contentment.

SAMVEL.

This your proposition I cannot gainsay, and therefore begin at your pleasure: for I will both afoard you patience in hearing, & attentiue eares to perceiue what you speake, as also a carefull mind to vnderstand & carry away all that which you are about to declare.

# THE FIFTH CHAPTER.

## IN WHICH

*Is manifestly declared out of all the precedent Doctrine, by diuers Reasons, that* M. White *had neuer any Man, Woman, or Child before* Luthers *tyme of his phantasticall Church, and new Religion.*

### THE FIRST REASON.

THERE was neuer almost any Herely so small, that peeped vp within the Church, but presently both the Professors of it were knowne, their profession and also condemnation: How then is it not a dreame of M. *Whites* idle braine to say, that there was alwaies a visible company of them who professed Protestant Religion, And neuertheless, neyther professors, nor profession, nor condemnation, nor approbation of it knowne

*See S. Austine and Epiphanius de Haeresibus.* Doctors must cõtinue in the Church (*sayth D. Fulke*) & they shall alwayes resist all false opinions euen with open reprehension. *See the Protestant Apology for the Rom. sayth. pag.* 234.

knowne to any, eyther young or old, rich or poore, learned or vnlearned in the world, for the space of a thouland and two hundred yeares togeather.

SECOND REASON.

2. The *Arian* Herely did so dominiere, that there were many Princes, Bishops, & Prelats of that Sect for diuers ages, so that it was not only knowne to them that did professe it, but also to them who were opposite & contrary vnto it. Wherupō it manifestly followeth, that if Christs Church was so latent and knowne only of them who did professe it, that then the *Arian* Herely was more illustrious and glorious then the Church of Christ was for a thousand yeares; yea euen then when Christs Church most of all should haue florished (to wit) after the Conuersion of so many Kings & Kingdomes to Christ; the which how absurd it is, I hope *M. VVhite* himselfe may see, if he be not willfully winck-hooded in his iudgment, and to too partiall in his vnderstanding.

Arianorū enim venenum non portiunculam quandam, sed penè totum orbem contaminauerat. *Canisius in ep. Iesuit. part. alt. pag.* 49.

THIRD REASON.

3. Christ our Sauiour came from heauen to institute, and set vp as it were, a new Church in lieu of the Iewish Synagogue, to publish the truth in all Nations, and to abolish the figure only reuealed to the Iewes, to manifest the light, and to shake of the shaddow. But if it be true, that *M. VVhite* speakes of his visible Protestant Company, (to wit) that for so many hundred yeares it was vnknowne to the world, euen in the most florishing tyme of Christs Church, after the conuersion of so many Nations: Then for so many hundred yeares togeather the Iewes Synagogue was more famous and conspicuous then the Church of Christ, the figure more knowne then the truth, and the shaddow more manifest then the light; for all these were knowne to the world, in all these ages, as they are also

The Iewes as yet cōtinue & are kept in so great aduersityes, in so diuers & grieuous captiuity and dispersion, and they hold their Religion: Doubtlesse no ancient Troians, Lombards, Hunnes or Wandalls haue so held still their own &c And could shew their originall and history set forth in most true writing, & being euery where dispersed as they were, could neuerthelesse keep their owne ordināces, which for so much as it continueth among the Iews is vndoubtedly a singular worke of God. *So Peter Martyr. in locis com. Anglic part. 1. pag.* 599.

also to this day. All which if they cannot but sound harthly in the eares of any man, vsing his fiue senses, I would wish *M. VVhite*, or his Defendants hereafter to abstaine from blotting paper, with such phantasticall conceites of their obscure and vnknowne Church, otherwise *Samuel*, they will make both themselues and their Church most ridiculous.

FOVRTH REASON.

4. Moreouer *M. VVhites* owne brethren (a) confesse, *that the Pope hath had possession of the outward visible Church, for the 1260. yeares, without any debatable contradiction*, which if it be true, as they affirme, then *M. vvhite* is conuinced of an vntruth, in saying, that the Protestant Church continued florishing *for the space of the first 800 yeares*.

(a) *M Napier saith*, that from the dayes of Pope Boniface the 8. the seate of Rome had no match nor encounter. (*Neither*) euer suffered any to be seene vouchable or visible of the true Church. *Vpon the Reuel. cap 20. p 239.*

FIFTH REASON.

5. We haue shewed further *Samuel* (b) aboue, out of the doctrine of *M. vvhites* owne brethren, that there was neuer any ancient Father or Doctor, Generall or Prouinciall Councell, Protestant, for the space of the first six hundred yeares. Therfore it cannot be but a Thrasonicall bragge, and a meere florish of vntruthes, when *M. vvhite* proclaimes his visible Protestant company to haue byn in their brauery for the first 800. yeares.

(b) *Chap. 1. 2.*

SIXT REASON.

*D. Fulke in his answere to a counterfit Catholike pag. 16.* Although neither *D. Fulke* doth proue that it was the Protestant Church that fled into the wilderneſſe, nor name the wildernesse, into the which it fled: Neither indeede could he doe either

6. Further *M. Fulke*, who is knowne to haue beene more learned then *M. vvhite*, and no lesse zealous for his visible Protestant Company, conuinceth also *M. vvhite* of this vntruth, saying, *That in the tyme of* Boniface *the third which was in the yeare 605. this* M. Whites *Company was inuisible, and fled into the wilderneſſe, there to remayne for a long season* And therfore *Iohn vvhite* writes vntruly, when he sayth, that it

of them, seeing that neuer any such Protestant Company was to be found in the world at that tyme, as neither *M. VVhite* can do for him, or any other.

it florished for the first 800. yeares, seeing that aboue a hundred yeares before the eight hundred were expired, all *M. vvhites* visible Company was withdrawne and exiled from theeyes of men, lying obscure and lurking in wildernesse, expecting, forsooth, the Apostacy of Doctor *Martin Luther*, many hundred yeares after, who was to bring them out againe, and to make them manifest to the world.

SEAVENTH REASON.

7. Againe *M. Perkins* a famous Protestant writer for his booke set out against Catholikes, affirmeth, that before *Luthers* tyme, the Church was hid and inuisible to the world by an vniuersall Apostacy for many hundred yeares togeather, the which he confesseth to haue been 900. Wherfore out of *M. Perkins*, we gather also *M vvhites* vntruth, when he affirmeth, that the Protestant Church florished for the first 800. yeares.

*Perkins in his exposition vpon the Creed pag. 400 In his Reformed Catholike p. 329. 307.*

EIGHT REASON.

8. We adde *M. Napier*, who sayth, *that from the yeare of Christ 316. God withdrew his visible Church from open assemblies, to the harts of particuler Godly men, during the space of 1260. yeares: The Pope and his Clergy hauing possessed the outward visible Church of Christians, euen 1260. yeares: the true Church abiding so long latent, and inuisible.* Thus far *M. Napier*: with whom agreeth *M. Brocard*, one also of *M. vvhites* brethren, out of whom we gather, that *M. vvhite* hath belched forth two vntruthes: one, when he affirmeth that his Protestant Company was visible for the space of 1260. yeares, or alwayes since Christs tyme: the other, when he affirmeth, that this his Company did florish for the tyme of the first 800. yeares; when according to these his brethren, for more then halfe that tyme, it was altogether latent and inuisible.

*Napier vpon the Reuelat. c. 12. p. 161, Brocard. 145. 191. 196, 237.*

*M. VVhite* hath not hitherto produced in his two volumes, that there was euer any one entire Protestant, since the Apostles tyme, before Luther.

NINTH REASON.

9. In all sense and reason Christs Kingdome and

Concerning the short tyme of Antichrists Raigne, gathered from the Scriptures, M. *Fox* acknowledgeth, that almost all the holy & learned Interpreters do, *by a tyme, tymes, & halfe a tyme*, vnderstand only three yeares and a halfe. *Fox in Apoc. c. 12. pag. 345*

The meetings of Witches, though they be brought togeather by the Diuel, yet be oftentymes seene. The meetings of Fayries, though they be spirits, sometyms are descried. And were there Protestants this 1600 yeares, as *Iohn White* talkes, and yet more inuisible then eyther Witches or Fayries? Were there Congregations of them and yet neyther seene, heard or imagined, by the

and his Church ought to be more florishing both for place and tyme, then the Kingdome of Antichrist: But if *M. vvhites* doctrine were true, Antichrists Kingdome should be much more florishing then the Kingdome of Christ. For according to his owne brethrens confession, Antichrists Kingdome hath florished this 1260. yeares, Christs Kingdome in the meane tyme being latent, obscure, and as it were neglected, contemned, and troden vnder foot, and not one person of it, man, woman, or child, knowne to the world. And truly *Samuel*, how can this doctrine of *M. Iohn vvhites* be but Antichristian, which so much fauoureth the Kingdome of Antichrist? And how can it be but diabolicall, which so much depresseth the florishing Kingdomes of Christ?

TENTH REASON.

10. And verily might not that *Arian*, who was lately burnt here in *England*, say, that he had greater reason to cleaue to the *Arian* doctrine, and their Church, then *M. vvhite* hath to cleaue to his obscure and little regarded visible Company, seeing they haue more apparant and cleare Scripture for their heresy, if we admit the exposition of *Calvin* to the plaine letter, then *M. vvhite* hath for his two Sacraments alone, and the rest of his doctrine. And as also becausse according to *M. vvhites* owne brethrens confession & ancient records, their Church was famous, and visible both to themselues, and to the world in hundreds of Bishops, diuers Kings, Princes,

world? Doth not *Iohn White* beleeue without Scripture, that he may believe against Scripture? For what more without Scripture can be sayd, then that there hath beene a Protestant Church alwayes, and yet we nether saw any such, nor any that then liued hath told vs? And what more against Scripture, then to believe that Christ & his Church lay lurking for aboue 1000. yeares with Idiots in holes: that his Church and Pastors are not a Citty built vpon a mountaine a light set vpon a candlestick that it may shine to all? *Prudent. balance p. 415. 416.*

Princes and Prelats in diuers Kingdomes and Prouinces of our Christian world, when this poore visible and obscure Protestant Congregation of *M. vvhite, lay lurking*, if it were any where, without Church, or Chapell, Prince, or Prelate, or any one whom he can name, man, woman, or child, knowne to the world, who professed his doctrine sincerely.

*M. Balsuith*: That from Phocas who liue in S. Gregory his time who beget Papacy, till the renewing of the ghospel (by Luther) the doctrine of Christ was all that tyme among Idiotes in holes. *Centur. 1. pag. 73.*

ELEAVENTH REASON.

11. But it is a world to see this Minister *Iohn vvhites* excessiue simplicity, when he insinuateth, that doubtlesse there were Histories concerning this his visible Company, but the Papists haue suppressed them; albeit for this he brings no proofe, but his owne idle imagination, the which to be fooliish and phantasticall is most certaine. For how could there be any Histories (Syr Minister) of this your Church, if it was as you say inuisible to the world, at least for 1260. yeares, as witnesseth *M. Napier*? For eyther those Histories were visible or inuisible. If inuisible, how light the Papists on them to suppresse them? If visible, then how could not the world come to haue notice of your Church by those visible Histories, as they came to the notice of all other sects and sectaries? Was perchance the glorious Church of Christ lesse visible, or lesse knowne then the least paltry and petty Heresies since Christs tyme? Or had Christ lesse prouidence of his only Spouse, the which he made beautifull with his pretious bloud in preseruing her Histories, or the least memory of her, by friend or foe, for so many Centuries of yeares and ages, then prophane men had of preseruing *Æsopes Fables*, *Ouids Metamorphosis*, *Terence* his playes, and thousands of such like trash and trumpery? What bables be these, that *Iohn vvhite* would sell vs for true Histories?

*VVho will not say, that it was* a strange Church, that had neither beginning, nor ending, no defender, no reprouer no mouth to vtter or eare to heare it, nor pen to write, nor place to rest in. *So M. Iewel in a like matter. Art. 2. diuis. 8.*

*Myspirit which is in thee, and my wordes which I haue put in to thy mouth, shall not depart from thy mouth & from the mouth of thy seed, & of thy seeds seed, saith our Lord, frō hēce forth forward & for euer. *Isa.* 59. He promiseth (*sayth Caluin*) that the Church shall neuer be depriued of this inestimable good: but that it shall alwayes be gouerned by the holy Ghost & supported with heauenly doctrine And agayne. The promise is such that the Lord will so assist the Church, and haue such care of her, that he will neuer suffer her so be depriued of true doctrine. *So Caluin in Isa. cap.* 59.

A visible Church we define (*saith D. Willet*) to be a cōgregation of men, among whome the word is truly preached, & the Sacraments administred: such a Church hath not alwayes bene, neither can we be assured that it shalbe alwayes found vpon the earth *In his Synops. pag.* 52.

## TVVELVTH REASON.

12. The essentiall markes of *M. vvhites* visible Company and Church, is the **true preaching of the vvord*, and right administration of the Sacraments; but *Iohn vvhite* cannot shew in all antiquity, after the Apostles tyme, that these two were a foote in any visible Company of Protestants: therfore it is a meere fable of *Iohn vvhites* coyning, to affirme that there was alwayes a visible company of their Congregation whom the world knew not.

## THIRTENTH REASON.

13. Eyther *Iohn vvhite* knowes certainely that there was such a visible company alwayes of their profession or no. If he know certainly, then *Iohn vvhite* Minister at *Eccles* knowes more then all the world knew, for 1000. yeares before *Luther*, by his owne brethrens confession, and that without Histories (note a Miracle, *for this is*, sayth Iohn White *the only way to know things past*) If he know not certainly, to what end then doth *Iohn* pratle and prate to vs of the certainty of his visible Church, which he knoweth not certainly, whether there were euer any such or no? The Ecclesiasticall Histories and the Romish writers make mention of hundreds of Heresies which were opposite to their Church, yea although they continued but for a small tyme, and but in some one or other point; how then is it probable, that they would haue left out this visible Congregation of *M. vvhites*, if any such had beene in the world, especially seeiug that *Iohn vvhite* teacheth, albeit vntruly according to his custome, that it is, and alwayes was extant, a foote, and opposite to the Papists, and that in aboue 200. materiall questions? Is not this, thinke you, a notable fiction,

*The Puritans say to the Anabaptists*. If you be the Church of God, it will follow, that God was without a people & a Church, till the yeare

1522. in which Nicolas Stoeck, and a little after Thomas Muncer layd the first foundation of your doctrine. For if you read all histories from the begining of the world, yow shall not find a people which had a confession of faith like to yours. But because (say they) neyther God was from the beginning without a people and Church, nor the euerlasting King Iesus Christ without a Kingdome, and your Congregation begun first Anno 1522. it followeth, that you cannot be the true Church and people of God *So the Surueyour of the pretended holy discipline cap. 5. Apply this to Luther* M. Whites *first Reformer, who sayth of himselfe*

fiction, and a chymericall conceit published by *Iohn vvhite* Minister at *Eccles*, who as it seemes neuer dreamed that these his idle toyes and trifles should come to scanning? For how could any one in his witts haue babled out more foolish, and lesse probable imaginations to disgrace the Protestant cause, then he hath done, contrary not only to all sense and reason, but also to the doctrine of his discreet and learned brethren?

We dare glory that Christ was first published by vs. *Præfat. in corpus doctrinæ. Lipsiæ 1561. Hæresis Lutheri cœpit an 1517. damnata à Concilio Tridentino sub Paulo 3. Iulio 3. & Paulo 4.*

FOVRTENTH REASON.

14. Eyther this visible Cōpany alwayes extant for the last 800. yeares of Antichrists raygne (as *Iohn VVhite* wisely tearmes it) professed their faith openly or no; if not, how could they be saued, seing this is necessary to saluation? Or how could they be knowne to their brethren without that profession? If they did professe it openly, how then were they not knowne to the world, as *M VVhite* dreames? Can any sect now lurke in *England*, making open profession, and contrary also to the Church, be latent many hundred yeares togeather? But to these straites is *Iohn VVhite* brought.

*Corde creditur ad iustitiam; ore autem fit confessio ad salutem. Rom. 10.*

FIFTENTH REASON.

15. If they made no externall profession of their fayth, perchance they made profession of the contrary, and this affirmeth *M. VVhites* learned brother *Osiander* in these words, speaking of supposed

Animū ad ista Pontificia Idololatrica sacra non applicuerunt, tametsi externos ritus non prorsus negligerent, & communi cōsuetudine, quasi rapido torrente abriperentur, vt eadem in alijs facerent: multi metu tyrannidis Pontificiæ profiteri non audebant quod Pōtificios cultus improbarēt, quorū infirmitatem Deus tolerauit, & cōdonauit.

Protestants in these ages. *They were carryed away* (saith he) *with common custome, as with a violent streame to obserue externall rites, and do as others did.* So that according to this famous Protestant, *M. VVhites* visible Company went to Masse, adored the Eucharist, went to confession to Papist Priests, receiued the Sacraments from their hands, and so could not but in their publike worship of God be guilty of thousands of dissimulations, Sacriledges, and Idolatryes, as Protestants tearme them. And truly if you thinke, that this was a fit Church for Protestants, which as they conceiue was nothing els in her externall rites and seruice of God, but a visible rabble of dissembling hypocrites, blasphemous Idolaters, and Sacrilegious wretches; I do not see how *M. VVhite* can much boast of such a Church, or how he may not with as much probability affirme, that there is a visible Church of the Protestants frequenting the *Mosques* of *Turkes*, or the *Synagogues* of *Iewes*, honoring *Mahomet* with them, and with them also circumcised. For if Protestants may remaine Saints and be the true Church, although they dissemble, commit sacriledge, and Idolatry (for so they tearme Popery) and whatsoeuer may be imagined outwardly, contrary to the pure profession of Christs Church

And can our learned Aduersaries (*sayth M. Brerely*) perswade themselues, to thinke this sufficient, *to stop the mouthes of Papists, who demaund where their Church was before Luther?* Can they whome we must otherwise acknowledge for no lesse then wyse in their generation, be yet in this so farre ouerseene, as to affirme, that the Church of Christ (*Whereof so glorious things are foretold, as that her gates should be continually open, her pastours neuer silent, her Kingdome not giuen ouer to another people, but should stand for euer, as an eternall glorie & ioy from generation to generation*) should now not only against so many plaine predictions of the Prophets, and other *promises* of Christ and his holy Spirit, but so much also cõtrary to her owne necessary prescribed dutie, cõtinue for so many ages togeather, so latent and conniuent, as that her pastours should be *silent*, her profession *dissembled*, and *restrayned* from all open assemblies to abide inuisible (only) in the priuate hartes of particuler godly men. So as by meanes of such her retiring thus in priuate and vnknowne, her children should be inforced to obteine their *spirituall initiation, & remission of sinnes* from (her professed Enemy) *an Adulterous strumpet*, she her selfe remaining all this meane while vnknowne and disguised, euen *in the very midst of the Papacy* deuested also of her *essential markes*, *the administratiõ of the VVord and Sacraments*. Which being according to our Aduersaries doctrine *in absolute degree of necessytye to saluation, the onely absence of them* is therfore sayd *to make a nullity of the Church*. Are these things thus affirmed probable, or but so much as possible? or

Church and Religion; why may not they remain as such, professing outwardly both Iudaisme and Turcisme with Turkes and Iewes, aswell as Antichristianisme and Idolatry with the sworne members of Antichritt. But if this be both abhominable to practise, and damnable to approue, I hope euery one will beware, and take heed of such a Protestant Congregation, as is set forth by M. *VVhite*, which indeed is rather an Apostaticall and Diabolicall, then true Apostolicall and Christian Church.

may we not feare least certaine of our Aduersaryes presume to auerre the same, euen with *feared consciences, & condemned in their owne iudgment?* Or otherwise hope that they erre but heerin of simple ignorance and as vnknowing what they doe? If but so, then *open O Lord, the eyes of these men, that they may see, for as blind men they haue groped the wall, and without eyes they haue handled it, and haue stumbled at noone dayes, as in darknes.* Protest. Apol. pag. 466. 467.

# THE SIXT CHAPTER.

## IN WHICH

*Is shewed, that neither the Propertyes, Offices, nor Markes of the true Church of Christ, do agree to* M. Whites *phantasticall, and supposed Congregation.*

SAMVEL.

I MVST needs confesse *Theophilus* that I was altogether rebuted before you began to relate these your cõuincing reasons, that *M. Whites* supposed Company neither euer was, is, nor could be the true Church of God; but now hauing heard them, I am brought into a great admiratiõ to see so many, otherwise prudent in matters of gouernment, in worldly affayres exact and curious, in thinges of lesse importance wise and prouident, to be carryed away with worldly pleasurs & vanities, that they cannot

cannot see those labyrinthes in which they lye lurking, without any sense or feeling of that which concerneth most their chiefest good and eternall saluation. Wherfore, albeit I am already fully resolued, neuerthelesse to make this our discourse more perfect, I earnestly request you to looke into the Properties, Markes, and Offices of the true Church, and see whether any of them can be made to agree to *M. VVhites* supposed Company, or no. For if these also be remoued from them, the matter wilbe so cleare, as I hope euen those which bebut of a meane reach, will easily see with their eyes, and touch as it were with their hands, that *M. VVhite* in his Booke hath not byn a true leader, but rather a false seducer of his Readers, from the true Church of God. Now therefore to begin, I would gladly aske you this question: Is *M. vvhites* Company, the Spouse, the Misticall body, the Kingdome, the Inheritance, or Citty of Christ?

THEOPHILVS.

No *Samuel*, it is not. For if it were, then Christ should haue byn a bridegroome without a Spouse, a head without his mysticall body, a King without his Kingdome, an heire without his inheritance, and a gouernour of a Citty without a Citty for the space of 1500. yeares. For as we haue related aboue, *M. VVhite* neuer had any Company in the world, for all that tyme, who might truly suply any of these Properties, in respect of Christ; and thefore *M. VVhites* Company cannot be said to be the Spouse, Body, Kingdome, Inheritance or Citty of Christ, and consequently cannot be the true Church.

SAMVEL.

2. The Offices of the true Church *Theophilus*, be these, as I remember. *First*, to practise true preaching of the Word of God, and the lawfull admini-

I will espouse thee vnto me for euer. And I will espouse thee vnto me in iustice & iudgment, and mercy and miseratiōs. *Osee* 2. *v.* 19. The Spouse of Christ (*sayth S. Cyprian*) cānot be defiled with adultery: she is incorrupt, pure and chast; she knoweth one only house, she keepeth with a chast shamfastnes the sanctity of one chamber *l. de vnitate Ecclesiæ*. S. Austen speaking of the church saith: This is the true mother, a mother pious and chast, adorned inwardly with the dignity of her husband; not outwardly shamefully & dishonestly painted, deceitfully with a deceiuing lye. *Aug. tom.* 6. *conc. ad Cath. cap.* 22.

administration of the Sacraments. *Secondly*, to conuert nations, and bring Pagans and Infidells to the Church of Christ. *Thirdly*, to preuaile against persecutors. *Fourthly*, to preserue the fayth entire, and sincere for euer, discouering and condemning all Heresies, by resoluing all doubtes concerning matters of fayth and religion, by censuring all pernicious bookes, or such other things which may bring any domage to the manners or doctrine of fayth. *Fifthly*, to preserue faithfully the holy Scriptures. *Sixthly*, to iudge of all controuersies, which arise in the Church, eyther about doctrine or other affayres. *Seauenthly*, to ordaine and place lawfull Pastors and preachers of the Word of God, and to preserue the ordinary vocation of such in the Church. *Eightly*, to teach the true fayth without any errour, to the end that the faythfull may not erre in any doctrine necessary to their saluation. And *Lastly*, to bring the faythfull to their supernaturall end, that is to say, to the fruition of eternall ioy and euerlasting felicity. Now these being the Offices of the true Church, could they neuer be found in M. *Iohn VVhites* supposed Church, or Company?

THEOPHILVS.

As concerning the Office of preaching, & administring the Sacraments, certaine it is, that neyther of them were continually to be found in M. *VVhites* supposed Church: whereas the true Church of God must needs haue Pastours and Doctours within it, to the end of the world, for the administration of the Word and Sacraments: but all those 1260. yeares in the which M. *Napier* sayth that the Pope and his Clergy hath possessed the outward visible Church of Christians, there was neuer any eyther Priest to preach, or people to be preached vnto, of M. *VVhites* supposed Church, as we haue already

already proued. Wherfore most certaine is is, that this Office of preaching and teaching for all that tyme, was wanting in *M. vvhites* phantasticall Congregation.

SAMVEL.

3. In this *Theophilus*, I am fully satisfyed, as also in the second; for as you haue related aboue, our owne Doctours confesse, that the Papists in tymes past haue beene the Authors of the conuersions of all Countries from Paganisme to Christ, and that now of late, the Iesuites haue filled *Africa*, *Asia*, *and Armerica with their Idolls*; as also that it is the true property of Heretikes, *not to conuert Gentills to Christ*, *but to peruert Christians from Christ*: Wherfore I would haue you to speake something of the third. Haue then those of *M. vvhites* supposed Company preuailed alwayes against all persecutours?

Cùm hoc sit illis (*id est hæreticis*) negotium, non Ethnicos cõuertendi sed nostros euertendi. Nostra suffodiunt, vt sua ædificent. *Tertul. de præscrip. c. 41.*

THEOPHILVS.

Indeed *Samuel*, hell gates shall neuer preuaile against the true Church of Christ: but how I pray you could *M. vvhites* Company preuaile against the gates of hell, seeing that neuer any one of them could be found to encoũter with any enemy of the Church: and to be briefe, this answere may serue very well for all, and therfore I meane to trouble your eares no longer concerning these Offices, seeing that, that which neuer was, could not performe any of those which you assigne, and consequently could not appertaine to *M. vvhites* Church, which as we haue taught before, neuer was in being, at least before *Luthers* tyme, for the space of 1500. yeares; and so hauing none of these Offices, could neuer be the true Church of God.

SAMVEL.

4. *Theophilus*, you say true, for who euer heard in all antiquity, that either Turkes, or Infidells, or

any other Heretikes made war against M. vvhites Church; which was lurking in holes, and inuisible for aboue 1200. yeares, as our owne learned Doctors confesse, and neuer in being before *Luther*, according to the truth? Who euer heard of any Heresy condemned by them, who neuer had any man of Authority, or any Generall or Prouinciall Councell; and as for the Scriptures, Doctor *Luther* affirmeth, that he receiued them from the Papists, who kept them pure and incorrupt from all antiquity. And as concerning their Baptisme, and Orders, *M. vvhites* owne brethren cõfesse that their first chiefe and principall pillars, as *Zuinglius*, *Bucer*, *Caluin*, and others receiued them from the Antichristian (as they tearme it) and Papisticall Church of Rome. Besides this, to giue a Church which is not subiect to error, by them is iudged impossible; and as for any that euer obtained their saluation liuing and dying in *M. vvhites* Society, none did euer auouch before *Luther*: and therfore seeing that these Offices are so easily remoued from *M. vvhites* phantasticall Congregation, I cease to trouble you any further, as concerning this point: concluding most certainly, that the want of these, do shew that *M. vvhites* supposed Company could neuer be the true Church of God. But now I pray you tell me, Do the Markes of the Church agree to *M. vvhites* visible Company?

THEOPHILVS.

The Markes of the Church be these foure, related in the Nicene Creed, *Vnã*, *Sanctã*, *Catholicã*, *Apostolicã*, *One*, *Holy*, *Catholike*, *Apostolicall*, the which although *M. vvhite* seemes to say, that they be no Markes, but only adiunctes or accidents belonging to the Church, *because vndoubtedly* (sayth he) *they bring vs not into the knowledge of it*: neuertheless *M. vvhite*, as cõmonly, so in this is deceiued. For albeit these

these Markes be not properties *quarto modo*, as the Philosophers speake, yet they are like those accidents, by the collection whereof euery particuler substance is manifestly knowne and distinguished one from another. Wherfore seeing the Church which we seeke out, is a particuler Congregation, not only her internall properties are to be sought for, but also other signes & qualities, by the which, collected and gathered together, she is knowne and discerned from all others; and therefore although some one or other may be found in some other society, yet neuer altogeather in any one whatsoeuer, but only in the true Church of God; and so in this sense they cannot be denied to haue the condition, and nature of true signes and Markes.

SAMVEL.

5. Is there any true concord and vnity in *M. vvhites* supposed visible Company or Church?

THEOPHILVS.

No indeed. For although *M. vvhite* more boldly then truly affirmeth, that they agree in one beginning, which is the *Holy Ghost, who as one soule quickens and moues all the members*: and next, *in one head*, *which is Christ*: and thirdly, *in one body partaking the same doctrine and worship of God*: yet neuertheless it is most certaine, that in all these three and euery one of them, they so disagree among themselues, as scarce any greater disagreement can be found among the infernall Furies of hell. *In the Way. pag. 38.*

SAMVEL.

6. Is this possible? I pray you how then doe they disagree in the beginning?

THEOPHILVS.

That they disagree in this (to wit) that the

holy Ghost was the beginning of this their new supposed Church, is so certaine, that *M. VVhites* brethren confesse one of another, that they receiued it from the Diuell. For thus writeth our great Superintendent *Conrade Schlusselburge. Sole meridiano clarius est, non Deum verum, sed Diabolum ipsissimum Zuinglio per somnium suam haresim Sacramentariam inspirasse.* It is more cleare and manifest then the sunne at noone day, that not the true God, but the Diuell himselfe inspired the Sacramentarie Heresy to Zuinglius in his dreame. And *Dauid Paraeus* a famous Caluinist affirmeth, concerning the doctrine of the *Lutherans*, *that the abrogation of the Masse, was also inspired by the Diuell to Luther.*

*Schlusselburg. l. 1. Theolog. Calu. in praemio versus finem.*

*Paraeus in praelectionibus Catechisticis.*

SAMVEL.

7. Verily this is strange; but haue they not Christ for their head?

THEOPHILVS.

In no wise, for how can they haue Christ for their head, who mutually conspire to ouerthrow Christ? There is no Sermon (saith *Iezler* a learned Protestant) in which the Caluinists are not baited by the Lutherans. *VVe cry*, say these, *that the Caluinists will not beleeue the words of Christ, they deny the omnipotency of Christ, they peruert the testimony of Christ with the Arians, they impugne the diuinity of Christ with Nestorius, they deuide Christ, they draw neere to Mahometisme, they are not worthy of life, they are farre worse then Iewes or Turkes: yea they are the wickedst people that liue in the world.* Againe, *the Caluinists are Heretikes to the Lutherans, and the Lutherans Heretikes* *, *to the Caluinists*, as we haue shewed aboue, how then is not the *Diuell* rather then Christ *the head of them both*?

*Iezler de Diuturnitate Bell. Eucharistici pag. 77.*

Heresy (according to the *Apology of the Church of England*) is a forsaking of saluation; a renouncing of Gods grace; a departing from the body and spirit of Christ. *part. 1. p. 28. 29.*

* *See chap. 4. art 4. & 14. in the marget.*

SAMVEL.

8. Let vs go forward. Do they agree in the vnity of the same doctrine, concerning the Sacraments?

THEO-

THEOPHILVS.

No indeed, for the *Caluinists will haue only two Sacraments*, Baptisme *and the* Supper: but the *Lutherans* agreeing therein with *Luther*, do allow of three, to wit *Baptisme*, the *Supper*, *Absolution* or *Pennance*. The *Caluinists* do teach, that *Infants neither in Baptisme, nor after Baptisme haue faith*; but the *Lutherans say, that they haue faith in Baptisme*. *Beza* denieth, that the *Children of Turkes or Iewes* being brought into our Church, *ought to bee christened by vs, because they are not conteyned within the Tables of the Couenant*: but wee (saith *Schlusselburge*) affirme that *Beza cannot proue out of the VVord of God this his assertion to bee true, for Christ commanded vs to christen all Nations, neither did God euer restrayne the promise of eternall Saluation to any one Nation, or Countrey alone*. As concerning the blessed Sacrament, the *Caluinists* do generally deny, *that God by his whole Omnipotency can place the body of Christ in many places at once*; *But the* Lutherans *teach, that God not only can, but actually doth make the body of Christ present in all places*. The *Caluinists* deny, *that Christ can change the substance of bread and wine into his owne body and bloud*: but the *Lutherans, as it appeareth in their Harmony, do firmly beleeue that God can do it*. And lastly, *VVe* (saith *Luther*) *do censure in earnest the* Zuinglians, *and all the* Sacramentaries *for Heretikes and aliens from the Church of God, who deny, that we receiue Christes body in the Sacrament with our carnall mouth*. And because whole Volumes haue beene written of the warres and iarrs about only this one Sacrament, I will conclude, that those of *M. VVhites* visible Companie do also in this poynt mightely disagree, which neuertheless is essentiall and one of the chiefest and most materiall, if we may beleeue *M. vvhite*, *D. Luther*, & his brethrē.

*Luther in cap. Babyl. & Philip. Melanct. in Apologia confess. Augusti.*

*In Colloquio Monpelgardensi.*

*Schlusselb. l. 1. art. 13.*

*Lib. Concordiæ.*

*In Annotationibus ad Harmoniam Geneuensem.*

*Luther contra art. Louan. Thes. 27 to. 2. VVittemb. fo. 503.*

*See Iezler lib. de diuturnitate bell. Eucharistici. p. 25* who sayth, *Durantibus bellis irrisiones, sarcasmi, odia, contemptus, obtrectatio, calumnia, pasquilli, omnis generis iniuriæ, exilia, condemnatio, cibus erant quotidianus.*

SAMVEL.

9. Do they agree, as *M. VVhite* sayth, in the worshipt God?

THEOPHILVS.

*See the two admonitions to the parlamēt.*

I will briefly set downe what the *Puritans* say concerning this poynt, & then leaue you to iudge. For speaking of the *Protestants* worship of God, they write thus: *Their prescript forme of seruice is full of corruption. In all the order of their seruice, there is no edification but confusion.* The *Comunion Book is an vnperfect booke, culled and picked out of that Popish dunghill: The Portinse, and Mass-booke, and many of the contents therein be such, as are against the VVord of God.* And againe: *They be all Infidells that goe to the late. Churches of England. It shalbe easier for* Sodome *and* Gomorrha *in the day of iudgement, then for the Court of Parlament, by which the Protestant Religion was confirmed. The English Congregation consisteth of all sortes of vncleane spirits, and is no member of Christ. The regiment therof is vnlawfull and Antichristian. Their Sacraments no Sacraments. It is a very Babylon.*

*Alison art. 4. 5. 6. 7. 8 of the perpetuall gouernment of the Church. pag. 339.*

SAMVEL.

10. I wonder *Theophilus*, that *M. vvhite* should be so lauish in challenging all the *Seminaries* this day in England, to shew that any of them do iarre in matters of Religion, seeing that they cānot conceale these their most bitter contentions & disagrements from any one, who doth but peruse ouer their bookes. But to make an end of this vngratefull stuffe, Is there any Vnity, or good agreement in all the rest of their doctrine?

*Gallus in Thesibus & Hypothes. fol vlt.* Beza (*inquit Conradus Schlusselburge*) vocat doctrinā nostram excremētum Sathanæ, & alibi nos Eutichianos & Nestorianos. An hæc non respiciunt substantiam Religionis Christianæ? An Christiana religio & excremētum Sathanæ conueniant? *l. 2. Theol. Calu. art. 13. & pag. 297.*

THEOPHILVS.

Indeed *M. vvhite*, as you heard before, saith so, alwaies harping on the same string, to wit of lying and contradicting his owne brethren, more learned & anciēt Doctors then he. For *Nicolaus Gallus* a famous Protestant writeth thus: *There are* (saith he) *among vs dissensions of no smal matters, but such as concerne the law of God, and the Ghospell, Iustification, and good workes, the Sacraments, and vse of Ceremonies, and such indeed*

*deed as are quite opposite and contrary one to another. As for example these which do follow, to wit: That the law of God is to be taught in the Churches, and is not: Our Iustice is either the very essence of God, or the very worke of God himselfe in vs, or the Imputation of his obedience without vs: The bloud of Christ is not the cause of our Iustification, which is contrary to that, Good workes are not necessary to eternall saluation: Finally Christ is corporally present in the Supper, and is as well receiued of the bad as of the good, which is contrary to that, Christ is only receiued spiritually of the good.* And Nicolas Selneckerus another learned Protestant saith, *that he would not haue vs to aske any more questions of the publicke discorde which is in the Lutheran Church. I do not speake* (saith he) *of that discord which necessarily happeneth betwixt the Papists and other Heretickes concerning doctrine of faith, but of that which is among our selues, who so greatly brag and boast that we haue the pure doctrine of the Ghospell: For there are indeed among vs great iarrs, & contentions about indifferent matters, of good workes, of our Iustice before God, of frewill, of the Reall Presence, and participation of Christs body & bloud in the Supper, of the Humanity of Christ, of his Ascension, & sitting at the right hand of God his Father, of his Vbiquity, and such like: neither can they euer make any end or attonement of these their iares and contentions.* And lastly worthy *Eckard* hauing shewed how that for all eternity the Caluinists can neuer be reconciled to them of the *Augustane Cōfession*, further more auoucheth, *that they disagree concerning the last Testamēt of the Sonne of God, the Sacraments, the passion of Christ and our redemption, concerning the most simple will of God towardes vs, his mercy, omnipotency, sanctity, and verity, concerning the promise & comfort of the Ghospell, the cause of sinne, Faith, Pennance, Iustification, and euerlasting life.* And furthermore he affirmeth, that he who doth not

*Selneckerus ad Psal. 131.*

*Schlusselburgein præfat. Apologetica pro libro Concordiæ. D.* Lutherus, inquit, & nostrarum Ecclesiarum Doctores testantur, certamen hoc esse de fundamento; & res ipsa hoc loquitur. Nam nos certamus cum blasphemis & incredulis Caluinistis, de veritate verborū Iesu Christi, de omnipotentia æterni Dei, de veritate naturæ humanæ in Christo, de maiestate carnis Iesu Christi, de testamento condito à filio Dei, de Ascensione Christi in cælum, de præsentia Iesu Christi in Ecclesia, & sacra Synaxi, de sessione Christi ad dexteram Patris. Hæ certé controuersiæ non sunt parui momenti: imo ipsimet Sacramentarij vertiginis & cæcitatis spiritu percussi, interdum fateri coguntur hanc disputationem pertinere ad fundamentum.

*Eckard in præfat. fascicul. Cont. ad Ducem Saxoniæ.*

not see these iarrs and dissentions, *is both blockish and blind: yea he is* (saith he) *a most wanton Epicure whosoeuer auerreth that these iars be but of triffles, and not of most materiall poynts, concerning the very grounds of our fayth, & the Church.*

SAMVEL.

11. Truly *Theophilus*, I meruaile, that euer *M. White* was permitted to be a writer for the Protestant Cause, for if such impudent Chalenges as these, be not the vtter disgrace & ouerthrow of it, I know not what can be, seeing that if there were nothing els but the very Stationers shops at *Frankford*, who are stuffed vp twice a yeare with whole Prints of bookes concerning these irreuocable iarrs, which haue continued now aboue this 60. yeares betwixt Protestants, who would be called Reformers; me thinkes they only were sufficient to stopp the mouth of *M. white*, or of any other, for euer speaking of any possible vnity, & concord, which hath been left long since as desperate, of the chiefest of our learned brethren, amongst whome thus speaketh *Schlusselburge*. *What concord I pray you* (saith he) *by the Immortall God, can euer be made with the Caluinists, who presume to reprehend the Sonne of God of lying, who beraue God of his omnipotency, who are periured enimies and most pestilent or accursed falsifiers of Christs Testament? Heere we may exclame & say which Luther, Cursed be all that concord and vnity, for the preseruation whereof the very word of God it selfe is brought into danger.* So far *Schlusselburge*.

*Schlusselburge lib. 2. art. 1,. Theol. Caluinist. See more cap. 4.*

THEOPHILVS.

Nay *Samuel*, if these bitter Iarrs, execrations curses and condemnations, were betwixt Church and Church only, as betwixt the *Caluinists*, and *Lutherans*, or the *Puritanes* and *Protestants*, it were lesse to be lamented: but the Papists also, yea and our owne brethren do stuffe vp whole volumes of the endlesse braules & damnable contentions betwixt them

them, who would be called of the same sect and faction. Nay, you shall scarce find three of them to agree in one, and the same beliefe: and that which is most of all to be pitied, the very top-gallants, chiefe pillars, and ringleaders, *do differ so euery one from himselfe*, that not only the Catholikes take notice of it by publishing these their contradictions in print to the view of the world, but also the greater part of these Reformers know neither whom to follow, nor what they should belieue. So changeable is this new *Prothews*, concerning the chiefe heades and articles of this our supposed Church & religion; the which is so manifest as our owne authors cannot conceale it. For thus speaketh famous Melancthon. *VVe know* (sayth he) *whome we should auoid* (meaning the Papists) *but whom we should follow we cannot determine; such is the State of the Church of England at this day, through the diuersitie of opinions, that weaklings are greatly dismaid*. So far *Melancthon*. But more expressly *Bezas* brother *Andreas Duditius*. *They are carried about* (saith he) *with euery winde of doctrine, now to this parte, now to that, whose religion what it is to day you may perhaps know, but what it wilbe to morrow, neither you nor they can certainly tell. In what head of religion* (sayth hee yet further) *do they agree who impugne the Roman Bishop? If you examine all from the head to the foote, you shall almost finde nothing affirmed by one, which another will not auerre to be wicked. Their Deuines do dayly differ euen from themselues, coyning a monethly sayth*. Thus far *Duditius*.

See in *Coccius Caluins* Contradictiõs, Luthers, Melanchons, and others.

The author of the Treatise intituled, *A mirrour for Martinists printed anno* 1590. *pag.* 24.

*Beza in Epist. Theolog. ep.* 1. *p.* 13.

SAMVEL.

12. But hath M. *VVhite* no shift to shake off all these so manifest proofes, concerning these their dissentions? I haue heard some of ours say, that there is an Harmony of Confessions at least printed, although in practise they doe not conforme themselues vnto it.

THEOPHILVS.

Euen so Heretikes (*saith S. Athanasius*) being required to set downe the confession of their faith, suppressing craftily and deceitfully their impiety, write & sweare that they nether speake nor think any thing els, when notwithstanding they both believe, and teach far otherwise. *Athan. orat. 1. ad Epis. Ægypti & Lybiæ contra Ar. See infra art. 14. in this Chapter. See Eckard in the margent there at C.*

*See Clebitius in bello quinti euangelij p. 39 and the confession of Augusta condemned by the Caluinists all Churches of Flanders pag. 40.*

Indeed *Samuel*, the *Caluinistes* seeing their cause mightily discounted and disgraced by these so long continued and most bitter iarrs, thought to remedy it, not by yielding vnto them with whome they iarred, but rather to print a booke of Confessions with this specious name of *Harmony*, although after the printing thereof, they no lesse disagreed then before. For at least they imagined, that with this plot they might bleare and blind the eyes of the simple so, that they might haue a good conceit of the new Reformed Ghospell, and so thinke that all were well. But truly the *Lutherans* haue so discouered this tricke, that they haue made the breach by confuting of this *Harmony*, found more harsh & worse then euer it did before. For first they giue out, that this *Harmony* was patched vp at *Geneua*, and corrupted with so many contrary notes & contradicting glosses, that if there were nothing els, this alone would suffice to shew, that this supposed *Harmony*, consisting of so many iarring sharpes and flatts could neuer yeald any sweet tune or true musicke. Againe, our learned brethren the *Lutherans* neuer would admit this *Harmony*, but alwaies disclaymed from it, as is to be seene in no lesse number then of 8000. who subscribe to their concord quite contrary to this *Harmony*, and in the whole Cart-loades of bookes published against the contents therof euery yeare to be had at the Mart in *Frankford*. Moreouer *M. Caluin* himselfe said expreslly, that he would not subscribe to the sense of the *Augustane Confession*, but only to the words. And indeed our learned brother *Osiander* auoucheth this to be a common ground & principle with the *Caluinistes*, *that it is lawfull to lie for the glory of God*: which if it be so, who can giue credit to any *Confession* or *Harmony* whatsoeuer they make, or send out? *M. Beza* also in plaine tearmes confesseth that the *Caluinists* cannot admit the *Augustane Confession*, and therefore in the meeting at

*Caluin in 1. defens. contra VVestphalū.*

*Osiand in ep. p. 796.*

*Beza in ep. Caluini f. 328.*

Possiacum

Possiacum in *France*, neither he (to wit *M. Beza*) nor *Marlorate*, nor *Martyr* would subscribe to the tenth article of it. And lastly which is most of all to be marked, they haue not set downe in the *Harmony* the true *Augustane Confession*, which was exhibited to *Charles* the *Fifth* at *Augusta*, but another far different and corrupted by *Philip Melancthon* in fauour of *Zuinglius* and his companions, as witnesseth learned * *Conradus*, whose censure is this, worthy to be noted of *M. VVhite*, and all those who are desirous not to be deluded with the false and counterfeyt name of *Harmony*. *By this cursed and vnlucky name* (sayth he) *the beginning, nature, and properties of the Sacramentarie Heresy is declared, and as it were perfectly set forth in her owne colours vnto vs. For euen as the ancient Historiographers and Poets do write*, Harmony *was the base daughter of* Mars *&* Venus; *so the Harmony of the Caluinists* (marke M. White) *did not proceed or receiue it beginning from the doctrine of the Church, the only true & lawfull spouse of Christ Iesus, but from the wicked & adulterous wedlocke of* Zuinglius *with the Diuell the Prince of darknesse appearing vnto him whilst he slept in his bed. Moreouer as the Amazones, who were* Harmonies *daughters little regarding either truth or equity, troubled and molested all the whole world, with their crabbed warres and vniust or wicked dealing: so the Sacramentaries do vexe exceedingly all Churches, and Common wealthes, that they may the more easily intrude, and bring their Heresie into all Prouinces and Kingdomes.* Thus he. And so good *Samuel* you see, that neyther in this supposed *Harmony*, there is any other sound, but that which is vnpleasing to the eares of them who are in loue with vnity, peace, and concord: And therefore this poore shift

*In colloquio Possiacensi anno 1561.*

*Schl. sselburge in bello quinti Euangelij pag. 98.*

**Conradus Schlusselburge lib. 3. Theologiæ Caluinist. art. 8.*

The Sacramentaries that they may the more easily instil their poison into mens harts, faigne a consent, and pretend to hold society with the Augustane Confession hoping hereby to deceiue the simple as it were with a snare to draw them vnto them. Many of them faignedly prouoke vs to the Augustane Confession, boasting of their concord and vnity, desiring that we will enter into Fraternity with them, as *Iohn a Lasky*, *Ioachim Curæus*, *Libertine*, *Caluin*, *Beza*, *Zanchius*, *Pezelius*, those of *Heydelberg*, *Newstadt &c.* who hide themselues vnder the Augustane Confession, as vnder a stolne cloke, and make it the corner of their perfidiousnes, and hole to lurke in: whereas there is not so great distance betwixt the highest heauen and lowest earth, as betweene the Augustane Confession and the contrary doctrine of the *Caluinists*. And there can no more be any fraternity betweene the Caluinists and the Deuines of the Augustane Confession, then betwixt Christ and Beliall. *Eckard. in fasc. controu. in præfat.*

of *M. VVhites*, so clearely confuted, cannot but call him to mind, if he be a sincere dealer, and a man of his word, that he hath lost the game to the Iesuite, & that in all the rest credit is to be giuen to him, to wit, to the Iesuite, and neuer hereafter to poore *Iohn vvhite* Minister at *Eccles*. And moreouer I gather, that seing there is no true vnity in any of these three heads which *M. VVhite* saith the Scripture requires to be in the Church of God, that *M. VVhites* Congregation consisting of *Caluinists* and *Lutherans*, *Protestants* and *Puritans*, hath not only lost the game but also the true Church. For if in his aggregated corps there be no true vnity in these heades prescribed, as we haue declared, neyther can it be the true Church of God, as *M. VVhite* himselfe will I hope confesse.

Note, that *M. White sayth*, That their Churches are one, from one beginig, which is the holy Ghost. In one head which is Christ In one body or society partaking the same doctrine, Sacraments, and worshio of God. The which vnity if the Iesuite can shew to be wanting among vs (*saith M. White*) good reason the game be his. *In the VVay. pag* 138.

SAMVEL.

12 Well *Theophilus*, as you haue exactly confuted this *Harmony*, so you haue truly inferred, that *M. vvhites* visible Company is not the true Church of God, for wanting in it true concord and vnity: and therfore inough of this.

THEOPHILVS.

Seeing *Samuel*, that you are satisfied about this point, willingly I meane to conclude; only desiring *M. VVhite* at his best leasure to weigh well, and consider this one argument, for it seemes to be so sharp, that it cuts on both sides. For, *eyther the Caluinistes and Protestants of England agree with the Lutherans of Germany, or no, in matters of fayth and Religion. If no, then Iohn VVhite hath lost the game to the Iesuit, and the Iesuit is to be credited in all the rest, and not Iohn VVhite. If they agree, thus I argue: The common doctrine of the Lutherans, is, that the Caluinists are wicked Heretikes, enemies of God, baptized Iewes & Turkes, as our owne brethren acknowledge: And the doctrine of the Caluinists, is, that the Lutherans are Heretiks, Nestorians, and Eutichians, as Scluſſelburge reporteth;*

*See Chap. 4. aboue Art. 4. 5. 6. 7. 13 See this 6. Cap. Art 10. 18. he margent.*

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*if therfore the Caluinists agree in doctrine althogeather with the Lutherans, then the Caluinists must needs belieue that they themselues are Heretikes, Turkes, and Iewes, as the Lutherans call them: And on the other side, the Lutherans must belieue that they themselues are Heretikes, Nestorians, and Eutichians, as the Caluinists do affirme.* And what can the Papists now say more, if they will speake but modestly, without charging eyther party of falshood and lying, but that they are so indeed, to wit, both Heretikes according to their owne confessions, and so as such, of all good Christians, to be auoided and eschewed.

SAMVEL.

14. The second Marke, is the Sanctity and Holynesse of the true Church of God, which is knowne by holy doctrine, Miracles, and good workes, and therefore first I inquire: Is *M. vvhites* Church, as it comprehends the *Lutherans*, *Zuinglians*, and *Protestants* of *England*, a Holy Church for their holy doctrine?

THEOPHILVS.

The Church ought to be Holy, by reason of the holy doctrine that it teacheth, as you say. For it is necessary that the true doctrine of Christ be holy, pure, and irreprehensible, according to the Apostle: but the doctrine of *M. vvhites* Church is not altogeather holy, as his famous brethren do witnesse. 1. For M. (a) *Caluin* teacheth, that *God is the Authour of sin*, as *M. vvhites* learned brethren (b) *Castalio*, M. (c) *Eckard*, and others do testify. Againe he teacheth, that *God by his only will did predestinate men to eternall death, without any fault of theirs.* 2. *For it is in no wise* (sayth M. *Caluin*) *meete to assigne the preparing to destruction to any other thing, then to the secret counsell of God.* 3. *The ten Cõmandments appertain nothing to vs*: so *Luther*. And *M. Willet* sayth, *that the law remaineth still impossible to be kept by vs, through the weakenesse of our flesh. Neyther*

(a) *Cal. lib. 3. Inst. c. 23. §. 1. & 2.*
(b) *Castalio l. contra Caluin. de prædestin.*
(c) *Eckard in fasciculo controuers. cap. 7. q. 2.*

doth God giue vs ability to keep it, but Christ hath fulfilled it for vs. 4. And M. Hoffman affirmeth, that whosoeuer truly beleeueth that man sufferath God to worke for him, & to prepare for him life eternall, he himselfe need take no paynes therein. 5. Moreouer they teach, that no sinnes are truly remitted. 6. (d) That no true sanctity is in vs before God. 7. That all our workes are mortall sinnes. 8. (e) That we haue no freewill to do good. 9. (f) That no good worke, how good soeuer it be, is any thing els, but filth, vncleanesse, and meere iniquity. 10. (g) That no satisfaction done by vs is necessary for our sinnes. 11. (h) That sinne cannot withdraw vs from Christ, although we should commit fornication and murther 1000. tymes a day. 12. (i) That if the wife will not come, the maid may. 13. (k) That good workes are not necessary to saluation. 14. (l) That we may haue as many wiues, as we please. 15. (m) That to fast and chastice our bodies is the sanctity of hogs and dogs. 16. (n) That there is no sinne but incredulity. 17. (o) That the doctrine of workes is the doctrine of the Diuell. 18. (p) That Purgatory is the deluſion of the Diuell. 19. (q) That the Diuells be not in hell. 20. (r) That how much more wicked one is, the sooner God will powre his grace into him. 21. (s) That a man cannot liue without a woman. 22. (t) And it is as necessary for a man to haue a wife, as to eate, drinke, or sleepe. 23. (u) That sinne is pardoned as soone as it is committed, the faythfull person hauing at once receiued forgiueneſſe of all his sinns past, and to come. 24. (vv) That if a man would, he cannot loose his saluation by any sins how great soeuer they be, vnleſſe he will not beleeue. And lastly (x) That we be all Saints, and as holy as the Apoſtles, and the mother of God: & accurſed be he (saith Doctor Luther) who

(d) Luther. articulo damnato 31. & propoſitione Hidelbergenſi 3. & 7. & ſermo. de piſcatura Petri. Calu. in Antid. Conc. Trident ſeſſ. 6.
(e) Luther art 36.
(f) Caluin l. 3. Inſtit. cap 12. §. 4.
(g) Calu. lib. 3. cap. 4. §. 38.
(h) Luther. tom. 1. Epiſt. latinarum fol. 314. ad Philippum.
(i) Luther in ſerm. de Matrimonio.
(k) Illyricus in præfatione ad Rom mos. See Conrad. Schluſel. in catal. Hæreticorũ lib. 13. & Vlt. p. 819.
(l) Luther in propoſitionibus de Bigamia Epiſcoporum. propoſit. 62. 65. 66.
(m) Luther. tom. 5. Germa. fol. 324. vide Symbolum Lutheranum pag. 168.
(n) Luther in 2 part. Poſtillæ. Germ. fol. 140.
(o) Luther de votis Monaſticis.
(p) Rogers art. 22 & Luther Epiſt. ad VValdenſes de Euchariſtia. (q) Luther ad c. 9. Ionæ. (r) Luther in ſerm. de piſcatura Petri. (ſ) Luther in colloquijs Germ. cap. de Matrimonio. (t) Luther tom. 5. VVitemb. ſerm. de Matrimonio fol. 119. (v) VVotton in his anſwere to the Popiſh Art. pag. 41. 92. (w) Luther tom. 2. VVitt. de capt. Babyl. f 74. (x) Luther ſerm. de Cruce to. 2. Ien. Germ. f 318. 319. 320.

It is a wonderfull and ſcandalous thing (ſayth D. Luther) that from the tyme that the pure doctrine of the Goſpell was firſt reſtored and brought to light, the world hath euery day become worſe and worſe. Euery man abuſeth Chriſtian liberty

liberty at his pleasure, no other wayes then as though it were lawfull for euery man to do what he listeth. *in serm. conuiual. Germ. fol. 55.* *Againe*, since the Ghospell (*sayth he*) was reuealed, Vertue is killed, Iustice oppressed, Temperance tyed or bound, Truth rent and torne by dogs, Fayth shut vp, Wickednes is become ordinary, Deuotion banished, & Heresy remayneth. *loem. fol. 615.* The 7. Headed diuell (*sayth D. Luther againe*) hath inuaded or possesseth the most part of our men, and hath made them worse then they were, vnder the Pope. *Prafat. in Postillam. Yea & in another place he affirmeth*, that euery man now is possest with seauen Diuells when before (*to wit vnder the pope*) they were but possest with one. *In postilla conc. primæ Dom. Aduentus.*

*Andreas Musculus Dominica prima Aduentus.*

*who doth not call himselfe a Saint*. But truly let Doctor Luther say what he will, those who follow this doctrine, cannot but be strange and prodigious Saintes, of whom you shall heare *Andreas Musculus* speake, describing their admirable sanctity in these wordes: *The case thus standeth with vs* Lutherans, *that if any be desirous to se a great rable of knaues, of persons turbulent, deceitfull Cosoners, Vsurers, let him go to any citty where the Ghospell is purely preached, and he shall find them there by multitudes: for it is more manifest then the day light, that there were neuer among the Ethniches, Turkes & other infidells more vnbridled and vntruly persons, with whom all vertue and honesty is quite extinct, then are among the professours of the Ghospell.*

SAMVEL.

15. Verily, these Saints are conforme to the sanctity of such doctrine: but I pray you, haue euer any members of *Iohn vvhites* Church wrought any Miracles since the Apostles tyme, which is the secōd signe of true holinesse and sanctity?

THEOPHILVS.

No indeed: for this is cōtrary to our principles, and we haue shewed before that for a 1500. yeares *M. vvhites* Church hath bene latent, and altogether inuisible without any man, woman or child appearing to the world of it, which could not be sayd if it had bene made famous and glorious by the testimony of signes and miracles. Moreouer it is knowne (sayth Doctor Fulke) *that Caluin and the rest whom the Papists call the Archeretikes do worke no miracles*; and D. *Sutcliffes* wordes be these: *Neither do we* (sayth he) *practise miracles, nor do we teach, that the doctrine of truth*

*D. Fulke against the Rhemes Testament, in Apocalyp. cap. 15. Sect. 3. fol 478.*

*D. Sutcliffe in his exam. of Kellisons Surney printed anno 1606.*

is to be confirmed with miracles: which saying how it agreeth with the word of God, I refer to your iudgment: for Christ sayth: *he that believeth in me, the workes that I doe, he shall do, and greater*, which is referred (say our English notes vpon the Bible) *to the wole body of the Church, in whome this vertue doth shine for euer*. Out of which I infer, that seeing miracles must needes be in the Church alwaies, this neuer being found in the Church depainted out to vs by M. *VVhite*; it cannot but follow, that neither M. *vvhites* Church is the true Church of God, nor any euer was in it whose holinesse was made manifest by Gods omnipotent hand, in any wonders, signes, and miracles.

Ioan. 14. v. 12. *In the marginal notes of the English Bible printed anno 1576.*

*Luth. Sermon. de Moyse.*

*VVillet in his synop. pag. 564.*

*Calu. lib. 3. inst. cap. 12. §. 4.*

*In Antidoto Concilij Trid. Sess. 6. c. 22.*

SAMVEL.

16. This is plaine: But what say you of their good works, which ought to be the third marke of their Sanctity, and Holinesse?

THEOPHILVS.

Of good works, *Samuel*, our professors make no great accompt, for before we said, that the *ten cõmandments belong not to vs neither are they possible to be kept*. And againe, we teach, that all our good works are mortall sins: and M. *Caluin* auoucheth, *that the best works we do, are nothing els but filth, vnleanesse, and meere iniquity, deseruing rather eternall damnation, then worthy of the reward of life*. Out of all which, this discourse may be made according to our owne doctrine: *All those works are to be auoyded and accursed, that are nothing els but filth, vncleanesse, meere iniquity and mortall sinns, deseruing nothing but eternall damnation: But all the Protestants best works are of this stampe, to wit, filth, vncleanesse, meere iniquity, and mortalls sinns, deseruing nothing but eternall damnation: Therfore in our doctrine all good workes are to be auoyded and accursed*. Hereupon *Amsdorphius* a Protestant Deuine of great note, and by D. *Luther* much esteemed, doth bouldly affirme, *that good workes are not only not necessary to saluation, but also hurtfull to it*. And moreouer Doctor

God careth not for workes, neyther doth he need them. *Luth. de cap. Babylon. cap. de Baptismo*. Let vs beware of sins: let vs beware of good workes. *Luth. serm. de nouo Testamento siue de Missa.*

Amsdorphius libro *quòd opera bona sunt perniciosa ad salutem.*

How much wickeder thou art, so much sooner will God iufuse or powre his grace into thee. *Luther Serm. de piscatura Petri. Luth. de votis Monasticis.*

*Luther*

*Luther* saith, *that the doctrine of works is the doctrine of diuels* as you haue heard before: to al which our common practise is answerable: wherof *Iacobus Andreas* complayneth saying: *A serious and Christian discipline is censured with vs as a new Papacy, and a new Monachisme: they say we haue now learned to be saued by only faith in Christ &c. VVe cannot satisfy by our fasting, prayers &c. Therefore permit we may giue ouer these, seeing that we may be saued otherwise by the only grace of God. And to the end* (saith he yet further) *that all the world may know them to be no Papists, nor to trust in good workes, they take course to put none in practise.* And so I conclude, that seeing M. *vvhites* Church is neither holy by doctrine, miracles, nor good works, it cānot be said to be an holy Church, as is ought to be, and consequently neither can it be called the true Church of God.

*Iacobus Andreas Concio. 4. in cap. 21. Lucæ.*

Cast your eyes (*sayth Erasmus*) vpon this Euangelicall people, and obserue whether they be lesse giuen to riot and lust, & lesse couetuous, then those others whom they detest. Bring me forth one whom this Ghospell of a glutton hath made Sober, of Fierce meeke, of Couetous liberall, of a curser a blesser, of shamlesse bathfull. I will shew thee many, who by it haue become worse then they were before. *Epist. ad Vulturium.*

SAMVEL.

17. But now as concerning the third marke: Is M *VVhites* Church, I pray you, Catholike, that is, Vniuersall, by reason of tyme and place?

THEOPHILVS.

Before I answere to this question, I suppose that the Church of God must continue al waies, & after the comming of Christ be dispersed through all countries & nations. For God promised to Abraham, *that in his seed all nations should be blessed*; and S. *Austine* pressed this much against the *Donatistes*. But now that this Church so dispersed and Catholike is not to be found among the members of M. *vvhites* visible Company, is certaine. For as we haue declared before, there was neuer any Kingdome or nation conuerted by them, neuer any Prince or Peere, Prelate, or Priest among them, yea neuer any either young or old, for the space of 1500. yeares of them, or their society who in doctrine was conforme vnto them. Wherefore hauing neither being in place, nor tyme for so many Centuries of yeares, we infer

*Cap. 3. Art. 9. Cap. 2. & 3.*

that they could neuer be the Catholike, or vniuerſall Church, & ſo neither the true Church of God.

SAMVEL.

18. Well *Theophilus*, I deſire no more of this Marke, for not only the authorities of Fathers and Councells before alleadged, but alſo all your *Fifteene Reaſons* almoſt proue nothing ſo much, as the want of this ſigne in *M. VVhites* fantaſticall Congregation; and therfore to conclude this Chapter, I laſtly demaund of you, Whether *M. vvhites* viſible Company may be called an *Apoſtolicall* Church, which is the fourth Marke of the true Church of God?

Cap. 5.

THEOPHILVS.

That it cannot be, *Samuel*, an *Apoſtolicall* Church which requires a continuall ſucceſſion of Biſhops & Paſtors from the Apoſtles, euen till this day and forward, without the which the Church cannot conſiſt, as our owne brethren confeſſe, is moſt manifeſt; and therefore vntill *M. vvhite* ſhew vs ſuch a ſucceſſion, he talkes in vaine of a viſible company that alwaies hath bene, agreeing with them in euery ſubſtãtial poynt of doctrine, not being able to bring forth as much as one in particuler. For that of the *VValdenſes* & ſuch traſh, which he names to haue bene of his new deuiſed ſect, without any proof, is before confuted, & proued, that they were nothing els but an *Anabaptiſticall fury, and a rable of condemned Heretikes*, by the confeſſion alſo of his owne learned brethren. And truly to tell vs of a continuall Succeſſiõ of doctrine without perſõs, as ſome do, is too fooliſh and ridiculous, ſeeing that true doctrine muſt needes be ſought out of them who teached & profeſſed it: & therfore we infer, that it cannot be without ſuch perſons; adding that *M. vvhites* owne brethren acknowledge that out of them want of preaching & adminiſtring truly the Sacraments, there followeth a plaine Nullity of the Church, and therfore

Cap. 4. Art. 2.

fore without persons no Church can consist, although doctrine were to be found: so that *M. VVhite* being disabled, or any one for him, to shew any persons succeeding the Apostles in any one age; nay nor in any one yeare before *Luther*, in all antiquity, of his profession; we infer of necessity that this his paradoxicall Society, or *Platonicall Idea* cannot be an *Apostolicall*, and so neither the true Church of God.

SAMVEL.

19. Well seing, *Theophilus*, you haue manifestly shewed, & I my selfe do willingly approue, that *M. VVhites* visible Society is neither *One, Holy, Catholike*, nor an *Apostolicall* Church, I would playnly know now, what remayneth to be performed?

THEOPHILVS.

If you remember, *Samuel*, in the beginning I promised that I would make plaine, that *M. VVhite* hath said no more for his visible society then any other common heretick might say for his Hereticall sect or faction, which now in the end of all this our speach, I meane to performe. For seeing that hitherto we haue had many questions cõcerning this *M. vvhites* Church, but as yet could neuer find the least sent of any true member of it, therfore I thinke it may very well be (not defined either Metaphysically by *genus* and *differentia*, or by *matter* and *forme* according to the Phylickes, nor by any thing that may be perceyued with either our sense or vnderstãding, for all these require some certaine positiue *Entity*, of the which *M VVhites* Congregation seemeth altogether to be depriued; but because it is an extraordinary Church, which before *Luther* was neuer felt, heard, seene, imagined, or vnderstood, but only perchance by the idle fancy and imagination of *M. Iohn vvhite* himselfe:) I thinke, say I, it may at last it be described by remouing all these things which exist, or are capable of any reall existence,

or positiue being, as some phantasticall *Chymæra*, or imaginary Fancy, which consists only of sole and meere formall priuations, or negations.

SAMVEL.

20. But my deare *Theophilus*, how can you effect and performe this?

THEOPHILVS.

Very easily *Samuel*, and therefore marke well what I say. *M. VVhite*, as you remember, in the beginning tould vs, that there hath byn euer since Christs tyme, *a visible company of men professing the same faith which we do*, to wit, in the Church of *England*, conforme to the *Caluinists* and *Lutherans* abroad, without any dissention in matters of religion. But now out of that which we haue manifestly proued according to our owne Doctors, in this *M. VVhites* Church, or visible Company, there was neuer any Pope, no Arch-bishop, no Bishop, no Priest, no holy Father, no Doctor, or Prelate, no Prouinciall or Generall Councell, no Minister, no Monastery, no Church, no Chapell, no Vniuersity, no Colledge, no conuerted King, Queene, Country, Citty, or Village by any of this Congregation; no *VVickliffian*, no *Hussite*, no *Lutheran*, no *Puritan*, no *Brownist*, no Man, Woman, or Child, before *Luthers* tyme in it, no friend or foe, who made mention of it, for the space of 1500. yeares, in any ancient record or history. Moreouer it was a Church according to *M. VVhite*, but as we haue proued no Spouse of Christ, no mysticall Body of Christ, no Kindgome, no Inheritance, no Citty of Christ. A Church indeed, as he would haue it, but not *One*, not a *Holy One*, not a *Catholike* Church. A Church, but not adorned with any good workes or miracles, or any cor es of holy doctrine, nor famous for the cõtinuall succession of any Saints or Doctors within it, & so not an *Apostolicall* Church. A Church, but for all these ages beforementioned

tioned, there was neuer in it Sermon, nor Sacrament, made or administred by any of the professors therof knowne to the world. A Church, which neuer for all that tyme condemned any Heretike, nor fought against any open enemy of Christ, nor euer reiolued any doubts, or censured any pernicious bookes, or ordayned any to the Ministery of the Church, or brought any eyther from errour to truth, from a bad course to a better, or from this temporall life to euerlasting saluation. And lastly, a Church, whereof there is not to be found recorded any least monument of venerable antiquity, knowne eyther to young or old, friend or foe in the whole world. And therefore we may truly conclude, that seeing whatsoeuer consists of meere negations, or formall priuations, cannot but be nothing: euen so *M. vvhites* supposed Church being altogeather a negatiue Church, cannot but be the negatiue of a true Church, and consequently no reall Church. Out of all which we euidently inferre, that *M. vvhite* hath mightily deluded, and misled all his Readers in the title of his foresayd booke, calling it, *The VVay to the true Church*, when indeed, according as we haue manifestly proued, he shouldrather haue called it, *The true way to the negatiue Church*, or, *The true way to no Church*, which is the next meanes to cast off Christ & all Christianity; and to bring the world to (a) *Arianisme*, *Turcisme*, meere *Atheisme*, and flat *Infidelity*: the infernall fruits wherof are by such writers so rife in (b) *England* and other Protestant Countries, as euery where they appeare, & our brethren themselues cannot but confesse & with great griefe lament. For besides that many princi-

(a) We must not maruel (*sayth Iames Andrew a famous Protestant*) that of the Caluinists in Polonia, Hungary, Transyluania, and other places many are turned Turkes and many Arians, seeing the Caluinian doctrine pareth the way to these impietyes. *In Refut. Apol. Danæi.*

(b) M. Perks *discoursing of the contention found in England cõcerning Religion, sayth*, that by it, setled minds are



distracted, the parts of the same body dismembred, & Religion it selfe brought to be a matter of meere dispute & altercation: not without feare (*sayth he*) that it befall vnto vs, as it did to the builders of Babel, or to the brethrē of *Cadmus*. These contentions are no small preparatiues to Atheism, in that we may say as *Hilary* sayd of his tyme, that there are so many fayths as wills, and so many do-

ctrines as mâners of men, whils either we write the as we list, or vnderstād them as we please: In so much as many are brought to their wits end, not knowing what to do. Amidst all which miseries & mischiefs the Papists insult & triumph, to see those that profesle themselues brethren, to be at such deadly iarres among themselues. *So sayth* M. Parks *in the Epistle dedicatory before his Apology of 5. Testimonies of holy scripture.* *And* Sir Edwin Sands *affirmeth, that the contentions of Protestants* tend mainely to the increase of Atheisme within, and Mahomerisme abroad. *In his Relation of Religion §. 4. 5. 6. Zanchius affirmeth, that* among other mōsters, Atheisme hath beene fetched out of hell, by the Ministers of Sathan, in some of the reformed Churches. *In his Epist before his confession. p. 7.* D Whitgift *also complaineth*, that the Church of England is repeopled with Atheists. *In his defence tract 3. c. 6. p. 278.*

(c) *Castalio apud Resenium. pag 54.*

(d) *Calvin lib. de scandalis. p. 118. 127. Smidelinus conc. 4. super cap 2. Luc. & conc. 1 super cap 21.*

*And learned* Hedio *saith*: The Popedome is reiected, & names are not giuen to Christ. The youth hath almost nothing of God. *In Epist. ad Wolfarthen.*

*Spangenberge* in sua vera narratione beneficiorum per Diuum Martinum Lutherum.

principall *Caluinistes* are turned *Turkes* or *Arians*, as *Alemanus, Adam Neuser, Alciatus, Siluanus, Gregorius Paulus, Andreas Volanus, Seruetus, Blandrata, Franciscus Dauid, Gentilis, Gribaldus*, and others, as our owne Authors relate, (c) *Castalio* saith of them at *Geneua, That they are proud, puft vp with glory and reuenge, that with lesse danger we might offend Princes then exasperat these fiery Calvinians. Their life is infamous and villanous, they are Maisters of Art in reproaches, lyes, cruelty treason, & insupportable arrogancy: they name their* Geneua *the Holy Citty, and their Assembly* Hierusalem, *but in very truth* (he dwelled long among them, and was a most particuler friend of *Beza*) *we should call it, O Babylon, Babylon, O most infamous Sodomy, and children of Gomorrha.* And (d) *Caluin* or his followers; *Of the greater part* (sayth he) *of them who betake themselues to the Ghospell, what other intention had they, nisi vt excusso superstitionum iugo, solutiùs in omnem lasciuiam diffluerent, then hauing shaken of the yoke of superstition, they might more dissolutly plunge themselues in all riot and lasciuiousnes.* As for *Germany*, *Smidelne* sayth, speaking of the *Lutherans*: That the world may *know that they are no Papists, nor to haue trust in their good workes, no one good will they practise. Insteed of fasting, they are altogeather in feasting, for beeing more bountifull towards the poore, they vnfleece and flea them; prayers they turne into Oathes &c.* And *Spangemberge* auoucheth, *that after the reuelation of the Ghospell, and the Papacy cast off, men haue become so wild, as they acknowledge no God, nor would any ac-*

count of him, and make all to be right and lawfull, which euery one liketh. And finally as for England, M. Richard Ieffrey sayth: *I may freely speake what I haue plainly seene in the course of some trauells and obseruations, that in* Flanders *was neuer more drunkennesse, in* Italy *more wantonnesse, in* Iury *more hypocrisy, in* Turky *more impiety in* Tartary *more iniquity then is practised generally in England, particularly in London all this is seene &c.* For the which the Puritanes cry out saying: *VVhat eye is so blind, that it doth not gush out with teares to behould the misery of our supposed glorious Church, I meane the great Ignorance, the superficiall worship of God, the fearfull blasphemies and swearing in houses & streetes &c. The dishonour of superiours, the pride, cruelty, fornications, adulteries, drunkennesse, Couetousnesse, vsury and other like abhominations &c. O behould and pitty the wofull and lamentable state of our Church in these thinges.*

*Richard Ieffrey in his sermon had at Paules Crosse. 7. Oct. printed anno 1605.*

*And* D. Luther *speaking of his followers sayth:* They are, and remaine swyne; they believe like swynes: & like swyne they dye. *So* D. *Luther in 1. Corinth. 15.*

*The Puritans in their mild defence alledged in* M. Powels *booke of Things indifferent pag. 136.* & M. Powell *affirmeth*, that through their dissentions & other incõueniẽces many for want of knowledg, wrapped in ignorance, do not call vpon God, but fly God; many fall into an Epicurean cõtempt of Religion and are oppressed with despaire. *See the grounds of the new Religion. 1 part. 2.*

These good Sacramentaries (*sayth* D. *Luther*) by their loathing & abborring such things, make way to the denyall of Christ and God himselfe: for they bring themselues within the compasse of Reason, which is the right way to damnation. *So Luther tom. 7 in defensione verborum Coenae fol. 390.*

SAMVEL.

21. No more good *Theophilius*; for now I see my selfe how it is to be inferred, that M. *vvhite* hath said no more for his visible cõpany then any hereticke might do for his, because there is no Heretike who might not as easily haue assigned a Negatiue Church for his hereticall Rable, as well as M. *Iohn vvhite* Minister at *Eccles* hath done. And againe both *Iewes*, *Turkes*, and *Arians* as you haue made plaine in your reasons, hauing had many positiue Priestes & Prelats, Princes and Peeres, haue shewed more maiesty in the visibility of their false Churches and Congregations, then M. *VVhite* hath euer done for his. And therefore this his obscure, larent, inuisioly visible company, troden vnder foot, and lurking in holes (which neuertheles ought to haue bene more glorious if it had bene the true Church of Christ) is lesse to be regarded then the superstitious *Mosques* of *Turkes*, the perfidious Synagogues of *Iewes*, and the Hereticall Conuenticles of *Arians*. I ad moreouer

uer, that as *M. vvhites* Church is negatiue; so also his fayth is negatiue. For it is fitting that the members participate the names of the Society. And because *M. vvhite* with *Luther* believes one article, and with *Caluin* the contrary, with *Zuinglius* another, & with the Protestants the contrary, true fayth not being subiect to contrarieties, or any falsity; it followeth that in M. *vvhite* there is no true fayth, and therfore the negation of it, & so a negatiue fayth. And lastly because, as before you haue proued, he is condemned for an Heretike in beleeuing with the Church of *England*, by *Luther*; for an Heretike in taking part with the *Puritanes*, by our home *Protestants*; for an Heretike in ioyning himselfe to *Luther*, by the *Caluinists*; for an Heretike by the ancient Fathers in imbracing heresies of their tymes. Wherefore Heresy including in it the priuation, and so the negation of true fayth, it vnauoydably followeth, that out of all these heades *M. vvhite* cannot be a Christian, or a true beleiuer, but rather one that is faythlesse, being spoyled of all true fayth, and so a flat Infidell. And this is the issue to which *M. vvhite* hath brought himselfe, by penning and printing such a booke, that is to say, to be a guide to playne Infidelity: which if it be impious to teach, & damnable to practise, I earnestly desire all good Christians to beware both of *M. vvhites* false negatiue Fayth, and his hereticall bookes if they will auoyd their eternall ruine, and losse of their euerlasting saluation, which is the due and ineuitable reward allotted for all misbeleeuers and Infidells, and that for all eternity; from the which Christ Iesus free all them, who are effectually desirous to liue, and dye in his true Fayth. *Amen.*

*Cap. 4. Art. 15. 17.* If they be Heretiks (sayth *Tertullian*) they cannot be Christians. *de præscript. cap. 57. The Emperour Valentinia & Theodosius made a law, that it should not be lawfull for an Heretike to call himselfe a Christian L 6. C. de Hæret. syllog.* Whosoeuer cānot be called a Christiā is an Infidell. But Iohn White being an Heretike cannot be called a Christian: Therfore Iohn White is an Infidell.

FINIS.

Wright, W.